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*The Old Thai Empire.*

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THE Popular History of *Nanchao*<sup>1</sup>, published about the year A. D. 1550 by one *Yang Shên*<sup>2</sup>, is now a very rare book, but through the kindness of the China Inland Mission I have recently succeeded in procuring a copy from Yünnan.

According to this work the traditional origin of the *Nanchao* group of states is connected with the kings of Magadha, and there seems to be nothing unreasonable in the supposition that military or priestly adventurers from that country first civilised and collected under a political administration the scattered tribes of Yünnan, for we are told as late as A. D. 800 that Magadha bordered upon the *Nanchao* empire to the West.

In the papers upon *Early Laos* and the *Ancient Thai Empire* which I have already published in the *China Review*, as well as in my little book upon *Burma* (published in Rangoon), I have shewn that it is a fact beyond all doubt that Hindoo adventurers gave the earliest known organized dynasties to all the states of the Indo-Chinese peninsula and the Java-Borneo-Sumatra archipelago alike. Just in the same manner adventurers from China made their way to Corea, Canton, Soochow, Hangchow, parts of Central Asia, etc., and founded kingdoms or principalities afterwards to be absorbed in the Chinese empire.

In fact, the history of man is always much the same, and repeats itself in the Mesopotamian, the Arian, the Graeco-Roman and the Chinese empires. All the world over the earliest state of things is found to be groups of kindred tribes. In no instance does there seem to have been a capacity to develop extended empire without the aid of writing, with an exception (for fitful periods only)

<sup>1</sup> 南詔野史.    <sup>2</sup> 楊慎.

in favour of the horse-riding nomads of Upper Asia. In this one case the means of communication provided by writing were, to a certain extent, anticipated by the power of rapid intercommunication on horseback.

Nations and individuals are much in the same plight. There is no such thing as exceptional antiquity of birth and length of pedigree when once the records of that pedigree and the exclusive training of the family are taken away. The only difference between a patrician with a genealogy and a plebeian without one (apart of course from any personal excellencies of breed) is that the one has kept a record and the other has not, and hence we find that in China, where most respectable families have pedigrees recorded for hundreds and even thousands of years back, the idea of "blue blood" is totally non-existent. One man is as good as another. So with nations, which after all are only conglomerations of individuals, or, what is the same thing, of families, tribes, clans. It is only when the capacity of recording minute facts is introduced that it is possible to administer, and thence to become a nation.

The Semitic civilisations of Egypt, Assyria and Babylon have, it may be said, only been rediscovered within our own times. The link which connects them with the Indo-European and yellow-skinned empires is both faint and indirect. Until the Phœnician alphabet was introduced into Europe, and Chinese records became more popularised in China, civilisation and empire, so far as anything certain can be known of it, was confined to the Semitic races. With the discovery, improvement and rapid development of writing the Arians and Chinese came rapidly to the fore. The Arians split up into the Indian and European branches. Europe owes everything in the way of letters to the first, and India, Burma, Siam, Java, etc., owe everything to the second. China exercised exactly the same influence over Corea, Japan, Loochoo, Annam and many other states now absorbed into China. In some cases the Hindoo and the Chinese civilisations competed for victory. In the case of Burma, as I have shewn in my papers on *Burma*, the Indian ousted the Chinese. In the case of *Nanchao* the reverse was the case, at least so far as the land itself is concerned. The land is now Chinese, but the people have split up into fragments. Some of them remain in Yünnan as Chinese; others form semi-independent principalities on the Yünnan frontier, subject to China; others, again, are in the same plight, subject to Great Britain (Burma), France (Tonquin), or Siam (Laos), and finally one branch has established itself over the fragments of the old Cambodian empire of Funam<sup>1</sup>, and rules independently under the name of Siam (*i.e.*, *Sciam* Yudia, or the "Shans of Ayuthia.")

After this digression I venture to repeat that the *Nanchao* (i.e., Shan) tradition of a ruling family from Magadha is not only not improbable but more than probable. The history of Buddhism resembles that of Christianity. Neither Sakyamuni nor Jesus Christ left anything in writing, but both left disciples. A century or two after their deaths councils were held, in order to decide upon what they had really taught. King Asoka, of Magadha, was both a Saul and a Constantine, and in B. C. 300 or thereabouts he sent missionaries to preach Buddhism across the Himalaya mountains.

There is nothing at all necessarily legendary about this. In the whole of ancient Hindoo history—so neglected a part of their duty—there is but one date that can be fixed with certainty, and that is the accession of King Chandragupta in B. C. 315. This is the Sandracottus of the Greeks, who were themselves in the region of the Indus under Alexander a few years before that. Asoka was the grandson of Chandragupta, so here we have Chinese and Western history and tradition meeting upon common ground.

At this time China was split up into contending states, all nominally subordinate to the imperial house of *Chou*<sup>1</sup>, just as, in their declining periods, the Western and Eastern Roman empires held a nominal supremacy amongst contending Gallic, Gothic, Vandal and Bulgarian powers. A military adventurer and general of *Ch'u*<sup>2</sup>, the southernmost of the Semi-Chinese kingdoms, made his way to the region of modern Yünnan and took it. *Ch'u* was, and to a certain extent still is, that part of the Yang-tsz valley which lies in Hu-kwang. The general's name was *Chwang K'iao*<sup>3</sup>, and his master's original instructions had been to conquer the region of the Upper Yang-tsz, that is, the modern Sz-ch'wan and Kwei-chou provinces. But meanwhile a war broke out between *Ch'u* and the menacing power of *Ts'in*, whose general, *Sz Ma-ts'u*<sup>4</sup>, took possession of modern Kwei-chou and cut off *Chwang K'iao*'s return. The latter therefore set up as king of *Tien*<sup>5</sup> and settled his army there, having to contend before long for mastery with one of the Magadha family.

Between B. C. 255 and B. C. 206 China became a real empire under the *Ts'in-hwang-ti* or emperors. The *Han* dynasty succeeded, and the Emperor *Wu Ti* of that ilk—in a sense the Julius Cæsar of China<sup>6</sup>—tried to find a way to India through Yünnan, as the Turco-Scythians were perpetually threatening his communications with Turkestan. At this time one of *Chwang K'iao*'s successors, named *Ch'ang Kiang*<sup>7</sup>, was reigning as king of *Tien*, but he was a

<sup>1</sup> 周. <sup>2</sup> 楚. <sup>3</sup> 莊騷 or 豪. <sup>4</sup> 司馬措 or 錯 B. C. 315. <sup>5</sup> 滇; still a name for Yünnan. <sup>6</sup> Except that he seldom if ever led an army in person. B. C. 140-86.

<sup>7</sup> 常羌.

feeble monarch and a slave to Buddhism. He distinguished himself by asking the envoy of *Wu Ti* the celebrated question: Which is greater, the *Han* dominion or mine?

*Jên Kwo*<sup>1</sup>, a descendant of Suklôdana Râdja<sup>2</sup>, was reigning over that part of Yünnan<sup>3</sup>, of which *Pêh-ngai*<sup>4</sup> was the chief centre, and *Wu Ti*, to mark his disgust with *Ch'ang Kiang*, made *Jên Kwo* king of *Tien*. A descendant of his in the 15th generation, by name *Lung Yu-na*<sup>5</sup>, was equally patronised by the celebrated after *Han* general *Chu Koh-liang*<sup>6</sup> three centuries later. At this time the two rival Chinese kingdoms of *Shuh* and *Wu*<sup>7</sup> were contesting the ownership of Yünnan. *Lung Yu-na* was made chief of *Kien-ning*<sup>8</sup> and presented with the surname of *Chang*<sup>9</sup>; an iron column was set up at *Mi-tu*<sup>10</sup> to commemorate the event. Also an inscribed stone, which was discovered by a conquering general of the *Sui* dynasty about A. D. 600.

The next step was the absorption of the *Kien-ning* state into the dominions of *Si Nu-lo*<sup>11</sup>, one of the six *chao* or "princes" ruling at *Mêng-shê*<sup>12</sup>, a place between the modern *Yao-chou*<sup>13</sup> and *Yung-ch'ang*<sup>14</sup>. Thirty-two princes, covering seventeen generations from *Lung Yu-na*, had reigned when these events occurred (about A. D. 649). The deposed prince *Chang-loh Tsín-k'iu*<sup>15</sup>, who held Chinese rank as pro-consul, was given a daughter of *Si Nu-lo* in marriage. *Si Nu-lo* amalgamated the other five *chao* into one empire called the "Great *Mêng* Kingdom<sup>16</sup>" or "Southern *Chao*<sup>17</sup>."

The above sketch of early Shan history is admitted by the above-cited Chinese author to be incomplete, and in some parts semi-fabulous, but so far as it goes it will certainly compare favourably with the early history of Japan or that of any other border state of China. Moreover, it is supported in principle by what we know to have taken place in Burma, the Dutch islands and Annam. For closer details regarding the early traditions of the *Ailao*s and the *Nanchao* ruling family I must refer the reader to my paper on *Early Laos*, published in the *China Review* for 1890.

<sup>1</sup> 仁果.

<sup>2</sup> This is the Hindoo name given by Dr. Eitel to the Chinese 白飯王, Prince of Kapilavastu. Other Chinese traditions connect this "White Rice King" with Magadha. The essential point, however, is the persistence of tradition in deriving the representatives of earlier dynasties from India.

<sup>3</sup> Speaking of Cabulistan, Nepaul, Cashmere and Gandhara, Dr. Eitel says: "Every caravan of traders that left India was accompanied by missionaries." Yünnan must be added to the above four names.

<sup>4</sup> 白蠻; See Note 10. <sup>5</sup> 龍佑那. <sup>6</sup> 諸葛亮. <sup>7</sup> 蜀; 吳. <sup>8</sup> 建寧國. <sup>9</sup> 張.

<sup>10</sup> 彌渡 and 白蠻 are both in *Chao-chou* (趙州), under modern *Ta-li Fu*.

<sup>11</sup> 細奴邏. <sup>12</sup> 蒙舍. <sup>13</sup> 姚州. <sup>14</sup> 永昌. <sup>15</sup> 張樂進求.

<sup>16</sup> 大蒙國; *Mêng* is the Shan word *Muong*, which is prefixed to nearly every Shan place name. Thus Yünnan Fu is *Muong-sai*, and Yung-ch'ang is *Muong-sang*. *Chao* is the Shan word for "prince (dom)."

<sup>17</sup> 南詔.

*Si Nu-lo*, alias *Tuh Lo*, son of *Shê Lung*, alias *Lung Ka-tuh*<sup>1</sup>, was thus the founder of the *Nanchao* empire.

It is unnecessary to go into the traditions of prodigies which, as in the case of all conquerors, surrounded *Si Nu-lo*'s early birth and life. It is interesting, however, to notice that here the mendicant missionary comes in again, and it was as a reward for his wife and sister having fed a wandering bonze that *Si Nu-lo* was inspired to give his daughter in marriage to *Chang-loh Tsin-k'iu* (the grandson in the 36th degree of the 5th son of the King of Asoka), holding Chinese rank as generalissimo<sup>2</sup> or pro-consul from the newly-arisen *T'ang* dynasty. He arrogated to himself the title of "Marvellous Prince and Divine Founder<sup>3</sup>," fixing his capital at a spot 35 *li* north-west of the modern *Mêng-hwa-t'ing*<sup>4</sup> in the year A. D. 651. The Chinese had to carry war into other parts of Yünnan, notably Yünnan *hien*, then known as *Puh-lung*<sup>5</sup>, but *Si Nu-lo* sent his son *Lo Shêng-yen*<sup>6</sup> on a friendly mission to the *T'ang* capital in 653 and remained at peace with China until his death in A. D. 674.

He was succeeded by his son *Lo Shêng-yen*, or *Lo Shêng*, who was then forty years old. This prince had a Chinaman as his chief minister, and he visited the Chinese court a second time in 675. He remained faithful to China until his death in A. D. 712<sup>7</sup>, although nearly all the other chiefs in Yünnan were disposed to rebel on account of the licentious brutality of a Chinese general named *Li Ch'ih-ku*<sup>8</sup>.

He was succeeded by his son *Shêng Lo-p'i*<sup>9</sup>, who received a title from China as serene highness. He also was forty years old when he came to the throne, and his title had reference to a place called *T'ai-t'eng* in modern *Mien-ning*<sup>10</sup> on the other side of the Yang-tsz, from which it would appear that the Shans then extended into modern Sz-ch'wan. He established a tax-station there, and in 714 sent on a mission to Peking his minister *Chang Kien-ch'êng*<sup>11</sup>, the same man that his father had employed. But in 721 he rebelled against the *T'ang* power and set up a temple in honour of the cele-

<sup>1</sup> 細奴邏, 獨, 舍魁, 龍伽獨; a peculiarity in *Nanchao* personal names is that usually the son takes a syllable of his father's name.

<sup>2</sup> 大將軍; as in the case of Corea and Japan.

<sup>3</sup> 奇嘉王南詔高宗. <sup>4</sup> 蒙化. <sup>5</sup> 勃弄.

<sup>6</sup> 邏盛炎 or 晟; called after his death (spuriously as the Chinese of course say) 世宗 異宗王.

<sup>7</sup> Mayers' Manual omits to mention that this year is the first of 先天 in *Hüen Tsung*'s reign.

<sup>8</sup> 李智古; he had been sent to chastise the barbarians of *Yao-chou* for joining the Tibetans. The result was he was murdered by the men whose wives he had ravished, and the Tibetans gained more influence.

<sup>9</sup> 盛邏皮, also written 誠樂魁; this enables us to guess at the sound intended, which must be something like *Zingraf*, known as 太宗威成王.

<sup>10</sup> 盛登; 晟寧. <sup>11</sup> 張達成.

brated Tsin calligraphist, *Wang Hi-chi*<sup>1</sup>, whom he adopted as his country's saint. He died in 728.

The next king was *P'i Lo-koh*, or *Kwei Loh-kioh*<sup>2</sup>, whom I have called *P'i Lo-t'ai* in my paper on *Early Laos*, which also makes out that he, and not his father, received the *T'ai-t'eng* title. He was thirty-one years of age when he succeeded to power. He totally suppressed the other five *chao* (which his great-grandfather would thus seem to have only partially done) and styled himself "King of *Nanchao*." The history of the Six *Chao* appears to be this: The founder *Si Nu-lo*, "fearing that the thirty-seven tribes would not remain submissive, selected relatives to govern the other five *chao*, but these soon became refractory, and so *P'i Lo-koh* by bribery got the Chinese pro-consul of *Kien-ch'wan*<sup>3</sup> to advise the emperor that the Six *Chao* had better be united in one." He then did a very wily thing. He invited all the other *chao* to a grand feast and sacrifice in honour of their ancestors on "star return day"<sup>4</sup>. He had a great scaffold built beforehand, and when all his relatives were lying drunk upon it, having feasted upon the ancestral viands, he slipped down, set fire to and surrounded it with troops and burnt them all alive<sup>5</sup>. However one of the five had not come at all, whilst the wife of another, who suspected treachery, had put an iron bracelet on her husband's arm. When *P'i Lo-koh's* envoys arrived to notify the four *chao* that their kings had perished in an accidental fire, and the four queens came to mourn, the one who had put a bracelet upon her husband's arm was the only one who could distinguish her own husband amongst the charred remains. *P'i Lo-koh* was much struck with her cleverness and beauty and tried to seize her city, but she committed suicide rather than fall into his hands. He had the good grace to confer a posthumous title upon her and to re-christen her city<sup>6</sup> the "Source of Virtue"<sup>7</sup>.

*P'i Lo-koh* went to the Chinese court in 738, and for his services against the Tibetans and *Mi*<sup>8</sup> barbarians was made an *illustrissimus*, Prince of Yünnan and Duke of *Yüeh*<sup>9</sup>, with sumptuary rights on a par with the three highest magnates of China and the

<sup>1</sup> 王羲之; strange to say in Japan also this man left his literary mark behind.

<sup>2</sup> 皮邏閣 or 魁樂覺. In some histories the character *koh* is printed 閣.

<sup>3</sup> 劍川; modern *Li-kiang Fu*.

<sup>4</sup> The Six *Chao* had every summer an annual sacrifice in memory of a virtuous widow who preferred to do *suttee* rather than marry a Chinaman. This was called 星回節.

<sup>5</sup> This story reads very like that of the Kitan founder *A Pao-ki* two centuries later. He also made his rival chiefs drunk and massacred them all. See Mr. Ross' account of the early Kitans, *Chinese Recorder*, Vol. ix.

<sup>6</sup> This was 20 li north-east of *T'eng-ch'wan* Chou in *Ta-li Fu*.

<sup>7</sup> 德源城. <sup>8</sup> 彌蠻; elsewhere called 彌.

<sup>9</sup> 越國; this looks as if his influence extended into parts of Annam.

personal name of *Kwei-i*, plus a number of presents and insignia<sup>1</sup>. On his return home he built the cities of *T'ai-ho* and *Ta-li*<sup>2</sup>, and had all Yünnan under his sway. His son, *Koh Lo-fêng*<sup>3</sup>, also received certain Chinese titles and dignities.

In 739 he assisted China by crushing a rebellion which had broken out in the modern *Li-kiang* and *Yung-ch'ang* prefectures, and in 740 he made *T'ai-ho* city his capital, establishing the two out-stations of Dragon's Head and Dragon's Tail<sup>4</sup>. In 743 he built the city of *Yang-tsü-me*<sup>5</sup>. In 746 he sent his grandson *Fêng K'a-i*<sup>6</sup> to Court. Besides receiving various dignities this youth was given an imperial princess in marriage and was presented with a band of Turkish<sup>7</sup> musicians.

*Pi Lo-koh* was succeeded in 748 by his son *Koh Lo-fêng*<sup>8</sup>, who was 36 years of age when he came to the throne. The Chinese emperor made him hereditary Prince of Yünnan and conferred the governorship of *Yang-kwa-chou*<sup>9</sup>, the cradle of his race, upon *Fêng K'a-i*.

Owing to the misconduct of a Chinese prefect, who seems to have seduced *Koh Lo-fêng's* wife, and to the impossibility of representing the matter to the emperor by reason of the corrupt action of the palace eunuchs, *Koh Lo-fêng* declared war and seized a number of Chinese towns. He totally defeated a large Chinese army sent against him, threw over China in favor of the Tibetans and adopted the reign style of *Ch'ang-shou*<sup>10</sup>. In 752 the Tibetans sent him a number of presents and recognized him as a quasi-independent *gialbo*. Two years later his son *Fêng K'a-i* again routed the Chinese in the neighbourhood of *Ta-li Fu* and advanced up what is now known as the *Kien-ch'ang* territory of West Sz-ch'wan. A brother of *Koh Lo-fêng*, named *Koh-pi Ho-shang*<sup>11</sup>, is said to have assisted the army by his

<sup>1</sup> 特進 was a distinction created by the Han Emperor *Ch'êng Ti* (B. C. 32-6); it gave rank above the 斬騎, but below the 三公; the 儀同三司 in this instance refers to the 三公; 歸義 of course refers to his "return to loyalty;" *t'eh-tsin* is suggestive of "those having the *entree*."

<sup>2</sup> Now 太和 village, 15 li south of *Ta-li Fu* (大盤) was afterwards called *Hi-chou* (喜州), a place 40 li north of modern *Ta-li Fu*. The account differs in unimportant detail from that given in the *T'ang-shu*, from which my paper on *Early Laos* was taken.

<sup>3</sup> 關聖鳳. <sup>4</sup> These are the celebrated *Shang-kwan* 上關 (龍首) and *Hia-kwan* 下關 (龍尾), which are still the keys to *Ta-li Fu*.

<sup>5</sup> This 羊苴苻 is the famous *Ta-li Fu*. We are told that the second character is to be pronounced as 斜尾; that would make something like *Yanzeme*.

<sup>6</sup> 風伽異. <sup>7</sup> 龜茲; afterwards called 北庭 Urumtsi.

<sup>8</sup> Also written 覺樂鳳 with the "spurious" posthumous title of 神武王, the same that the Japanese were just giving to their semi-mythical Zimmu. Indeed in many respects *Nanchao* history repeats itself in Japan.

<sup>9</sup> 陽瓜洲; originally 蒙舍川, the present *Mêng-hwa* of Note 12, p. 104, and Note 4, p. 105.

<sup>10</sup> 長壽; in imitation of the Empress Wu. The Japanese also imitated the Empress Wu, whose reign style was *Shên-kung* (神功) (in Japanese *Jingō*) by conferring this appellation upon one of their semi-mythical queens.

<sup>11</sup> 關陂和尙; note the family syllable *Koh*.

incantations. The Chinese lost 200,000 men in these two campaigns. *Koh Lo-fêng* erected a mausoleum over the Chinese bodies at the modern *Hia-kwan* near *Ta-li Fu*. In 764 the present name of *Ta-li* was given to *Yang-tsü-me*.

*Koh Lo-fêng* outlived his brave son *Fêng K'a-i*, but died in 778, and was succeeded by *Fêng K'a-i's* son, *I Mou-sün*<sup>1</sup>, who adopted the reign style of *Shang-yüan*<sup>2</sup> in imitation of the last deceased *T'ang* emperor. In conjunction with the Tibetans he made a raid far into modern *Sz-ch'wan*, and after suffering a defeat at the hands of the Chinese assumed the title of King of *Nanchao*. It appears to have been *I Mou-sün* who first really organized the *Nanchao* state, though from the way in which the *T'ang-shu* describes its organization it would seem to have been his predecessors who did it. His state was bounded by Chinese *Yünnan*, *Kiao-chi* (Tonquin), *P'iao* (Burma) and Tibet, and he availed himself of the services of Chinese prisoners to perfect the administration and educate his youth<sup>3</sup>.

*Li Mih*<sup>4</sup>, the Chinese general who had been routed by *Fêng K'a-i*, now advised the Chinese emperor to make conciliatory advances to *Nanchao* with a view to isolating the Tibetan power. In 794 *I Mou-sün* broke with the Tibetans, inflicted a great defeat upon them at the Iron Bridge (across the Upper Yang-tsz north-west of *Li-kiang Fu*) and was rewarded by the Chinese with a gold seal and title of king. He continued the war against the Tibetans as ally of China until his death in A. D. 808. A full description of these wars is given in the paper on *Early Laos* above alluded to, and as there are few discrepancies in the present account it is unnecessary to repeat.

*I Mou-sün* was succeeded in 808 by his son *Sün Koh-k'üen*<sup>5</sup>, then thirty-one years of age. He was confirmed by China in his dignity as hereditary King of *Nanchao* and presented with a new seal. He only reigned a little over a year.

The next king was *K'üen Kung-shêng*<sup>6</sup>, who was only twelve years of age when he came to the throne in 809; he seems to have wasted a good deal of money upon Buddhist monasteries and pagoda-gilding, from which we can discern a sympathy with Burmese ideas. In 814 he made an attack upon *Kia-ting-chou* in *Sz-ch'wan*. In 816 he was murdered by one of his high officers.

He was succeeded by his younger brother, *K'üen Li*, or *K'üen Li-shêng*<sup>7</sup>, then fifteen years of age. This last again was succeeded in 824 by another younger brother, *Fêng Yu*, or *K'üen Fêng-yu*<sup>8</sup> who,

<sup>1</sup> 異牟尋; the 孝桓王. <sup>2</sup> 上元.

<sup>3</sup> The Koreans, Japanese, Kitans, Annamese, Turks, &c., all did likewise. In fact Chinese civilisation in Eastern Asia was an exact counterpart of Roman civilisation in Europe. <sup>4</sup> 李密.

<sup>5</sup> 尋閣勤 or 新覺勤; the 孝惠王.

<sup>6</sup> 勸龍晟 or 昇幽王.

<sup>7</sup> 勸利晟; 靖王. <sup>8</sup> 勸豐佑; 昭成王.

out of reverence for Chinese prejudices, did not assume a syllable of his father's name, but as he was only seven years of age we may assume that some officious Chinaman was his adviser in this matter. He received from China the title of "King of *Tien*." In his reign a Western bonze, named *Tsan-t'ò K'üh-to*<sup>1</sup>, performed certain wonders at *Hoh-k'ing*<sup>2</sup> and erected a living-Buddha monastery there. In 828 *Fêng Yu* made a raid into Sz-ch'wan right up to *Ch'êng-tu* and carried off immense booty in valuables, books and young people, but an energetic governor or viceroy, named *Li T'eh-yü*<sup>3</sup>, having been sent to *Si-ch'wan*<sup>4</sup> (as it was then called), he was obliged to restore 5000 persons. He compensated himself, however, by kidnapping 3000 *P'iao*, or Burmans, whom he quartered in *T'oh-tung*<sup>5</sup> city. This king performed a great deal of useful work in the way of canal-cutting and irrigating, much to the advantage of the Yünnan populations. In 846 he conquered what was then called Annam, at that period groaning under Chinese tyranny and misrule. Doubtless his temporary holding of this country accounts for the presence of the Shans—the so-called Muongs—in Tonquin<sup>6</sup>.

The *Nanchao Ye-shi* has a very interesting paragraph about *Fêng Yu*'s dealings with Burma, which does not appear at all in the *T'ang-shu*. It says that a brave *Nanchao* general, named *Twan Tsung-pang*<sup>7</sup>, was sent to the assistance of Burma, which state had been attacked by Ceylon and had made repeated applications for aid.

In 859 the Chinese troops were again thoroughly thrashed at a point a little north of the Iron Bridge. This time the general was *Fêng Yu*'s son by a concubine who had once been a fisher-girl. His name was *Shi Lung*<sup>8</sup>, and the Chinese emperor was so alarmed that he sent him an imperial princess in marriage, and also to act as a spy.

This year *Fêng Yu* died and *Shi Lung* succeeded. He appointed *Wang Ts'ò-tien*<sup>9</sup> (the murderer of his uncle in 816) as regent. *Twan Tsung-pang*, who had been sent to assist the Burmese against

<sup>1</sup> 贊陀囉哆; evidently some Hindoo name, such as *Sandragotta*.

<sup>2</sup> 鶴慶; still bears the name. An iconoclastic governor named *Lin Tsün* (林俊), nicknamed "the Iconoclast" (林劈佛), destroyed this and others during *Ming* dynasty.

<sup>3</sup> 李德裕. <sup>4</sup> 西.

<sup>5</sup> 拓東; the modern *K'un-yang* at the south of the great Yünnan lake. This is the *Ché-tung* 柁 of my *Early Laos*.

<sup>6</sup> Large numbers have also settled in Hainan, where some of the so-called *Loi* or *Li* speak *Thai* dialects.

<sup>7</sup> 段宗勝; the *Twan* family afterwards ruled Yünnan for several centuries. Ceylon is here called Lion State (*Simha* Kingdom), 獅子國. As in A. D. 1153 Ceylon armies overran both Burma and Cambodia, we may quite believe that she did so three centuries earlier. It is remarkable that Burma is here called *Mien* (緬), a new name usually supposed by the Chinese to date from A. D. 1000, but I think it is an anachronism on the part of the author.

<sup>8</sup> 世隆; called *Ts'iu-lang* (西龍) in the *T'ang-shu*.

<sup>9</sup> 王嵯巖; evidently, from what follows, a Chinese by birth.

the Singalese, heard of these events at *T'eng-yüeh*<sup>1</sup> and sent the following letter to the regent:—

"As His Majesty is unhappily deceased and his heir still young, you have, I hear, become regent, which is a good thing for the state. I have assisted Burma to defeat Ceylon, and Burma has acknowledged the service by presenting a golden Buddha<sup>2</sup>, which should be reverently welcomed. Unfortunately China<sup>3</sup> has no men of mark, and only you are of great renown. On the day when I arrive at the gate of the government I will trouble you to personally welcome this Buddha and thus add glory to the state, etc., etc."

*Ts'o Tien*, never suspecting a plot, went to meet it, when *Pang*, making him kneel down to worship the Buddha, suddenly cut off his head in the presence of the Buddha, by way of punishing him for the murder of *K'üen Lung-shêng*. *Pang* then melted down the Buddha and got therefrom several thousand ounces of gold. A fanatical Burmese, who was burning incense to it hard by, was heard to mutter: "I was praying that successor after successor might worship you, but now my prayer is of no avail, and I can only pray that a Buddha will be transmigrated, who will destroy the dynasty of this state." And, true enough, *Chêng Mai-sz*<sup>4</sup> was born, who usurped the state and extinguished the *Mêng* family.

*Shi Lung*<sup>5</sup> was sixteen years of age when he succeeded his father in A. D. 859. His first difficulty with China was the syllable *lung* in his name, which touched the taboo of the deceased emperor *Ming Hwang*. The Chinese declined to confer the usual title upon him, in consequence of which he declared himself emperor and annexed what is now still called the prefecture of *Tung-ch'wan*. A long war followed (as fully described in my paper on *Early Laos*), during which *Shi Lung* advanced once more up to the walls of *Ch'êng-tu*. Being in the end severely defeated by *Kao P'ien*<sup>6</sup>, the celebrated

<sup>1</sup>As Momein (Muong-mien) did not receive this name till the Mongol times we are safe in assuming that the name *Mien* for Burma is also, as suggested in Note 7, p. 109, anachronism. But the events are none the less intensely interesting and are nowhere else recorded in European literature. They amply account for the Burmese legend that the Mongols made war because Burma would not send tribute of gold and silver vessels as had been done by King Anawrat'a in A. D. 1010. See my *Sketch of Burmese History*, *China Review*, Vol. xxi.

<sup>2</sup>There is another Burmese legend to the effect that Anawrat'a made war upon China in order to obtain Buddha's tooth, but only succeeded in bringing back a golden image sanctified by contact with that tooth. This may be it. He may have desired to get this back or avenge its destruction.

<sup>3</sup>This would seem to explain why the Burmese occasionally confused Nanchao, or the *T'wan* kingdom with China.

<sup>4</sup>鄭買嗣; in 899 he assassinated the last of the *Mêngs*, who had reigned in all 800 years.

<sup>5</sup>He was the first to assume an imperial title, an example followed by the five families of 鄭, 趙, 楊, 段 and 高, who ruled Yünnan as an independent state until the Mongol conquest. *Shi Lung's* posthumous title was 景莊皇帝; his reign was 建極.

<sup>6</sup>高駢; he founded a city near Hanoi, over the ruins of which the erudite M. Dumontier took me in 1891.

pro-consul of Annam, he died of a combination of maladies, brought on by excessive anxiety.

He was succeeded in 877 by his son, *Lung Shun*<sup>1</sup>, also known as *Fah*<sup>2</sup>. He was seventeen years of age when he came to the throne. China was so exhausted with her fifty years' warring that she accepted *Lung Shun's* proposals for peace and prepared to give him an imperial princess in marriage. However the leading *Nanchao* statesmen were conveniently got rid of by Chinese assassination, so that China was able to wriggle out of her bargain. *Lung Shun* was himself assassinated by one of his eunuchs in 897.

*Shun Hwa-chêng*<sup>3</sup> was twenty-one years of age when he succeeded his father. China having just successfully crushed the great *Hwang-ch'ao*<sup>4</sup> rebellion could afford to ignore him. But he was strong enough at least to execute the assassin of his father. One of his officers, named *Chêng Mai-sz*, collected all the copper in the *Nanchao* dominions, and out of it got a Chinaman to cast a gigantic image of the Buddhist "Goddess of Mercy," sixty feet high. *Shun Hwa* died in A. D. 902; some say assassinated by *Chêng Mai-sz*. This last individual persuaded the dowager queen to give her infant son into his charge, and whilst carrying it he managed to give it such a squeeze in a delicate part of the body that it died the next day. The queen, suspecting foul play, proceeded to cross-question *Chêng Mai-sz*, who thereupon placed himself at the head of an army and murdered the whole *Mêng* family, 800 persons in all. From *Si Nu-lo's* usurpation there had been thirteen kings of *Nanchao*, reigning in all 255 years<sup>5</sup>.

<sup>1</sup> 隆舜, 法; posthumously 宣武帝.

<sup>2</sup> 法; I think this is probably the Burmese or Siamese title *p'ayákh*, or *p'hra*.

<sup>3</sup> 舜化貞; 孝哀帝. <sup>4</sup> 黃巢.

<sup>5</sup> I may revert to the history of the *Twan* kingdom in later papers. It will be seen from the above that China came at one time very near having a Siamese dynasty.

It was a startling incident at the Parliament of Religions at Chicago when the representative of the Hindu faith denounced in such scathing terms the cattle-yards and slaughter-houses of Chicago, declaring that India did not want the Christianity that tolerated such atrocities. These stockyards and their accompaniments have been regarded as one of the famous sights of Chicago. As a matter of taste many persons might have some sympathy with the Hindu, but with him it was a matter of religion, and such vast arrangements for the slaughter of animals, however mercifully conducted, were simply monstrous. To slaughter the sacred cow in such quantities he regarded as an offence to the gods.

Bishop Haygood writes: "Within the last twenty years more sermons have been preached and more pleas have been written in the interest of missions to the heathen than during the preceding hundred years. The result is that no informed person, pretending to respect the Gospel, any longer opposes missions. The voice of the objector, except among very ignorant people, is hushed. But we have done better in silencing opposition than in creating a missionary conscience. Let preachers preach the Gospel as it applies to missions. When we have the missionary conscience missionary collections will be doubled over and over again, and collections will be easy."

*“Zur Verstaendigung” (Toward an Understanding), or a  
Contribution to explain the True and Deepest Cause  
of the Anti-Foreign Riots in China.*

BY REV. J. GENAEHR.

[Rhenish Mission.]

(Translated from *Der Ostasiatische Lloyd*, German weekly paper of Shanghai.)

HERE appeared a few months ago in the columns of the *Ostasiatische Lloyd* a contribution to the missionary question with the title “Zur Abwehr” (In Defence). The *Ostasiatische Lloyd* has thought fit to open its columns to a public discussion of the matter, and we have therefore thought it necessary to add a few explanatory words to our original article “In Defence.” On the present occasion we happily find it unnecessary to stand on the defence, for the latest articles, “Zur Loesung der Missionsfrage in China” (Toward the Solution of the Missionary Question in China”) are well disposed towards missionaries. So it shall be our endeavour to try to come to an understanding, if possible, for the attempt we fear will not be unattended with considerable difficulty.

The author of these articles admits that the treatises of Messrs. Ross and Baldwin, published in *THE CHINESE RECORDER*, have considerable weight, both in virtue of the rare experience of these writers and of their frankness and impartiality. While it is foreign to our purpose to criticize the causes assigned by Mr. Ross for the periodic return of the riots, although in point of fact we agree with him in the main and cannot but hope they will receive the attention they deserve, we may, nevertheless, not inopportunely, considering the diversity of opinion that exists on the matter, enquire what the *underlying* and *hidden* reasons of all these unhappy outbursts of animosity against missionaries really are. While we cannot but admit the truth of much that both these missionaries have said and of many of the comments of “Anonymus” in the *Ostasiatische Lloyd*, we still maintain that the *real head and front* of our offending has hitherto been *overlooked*.

It is probable that very few of the readers of *Ostasiatische Lloyd* may have seen the articles of Messrs. Ross and Baldwin. We shall therefore follow the statement given in Nos. 15 and 18 of

*Ostasiatische Lloyd*, which loses itself in making the sweeping assertion: "Not until the missionary is regarded as a pure teacher of a new religion and not also as a political agent shall we hear no more of these serious outbursts of animosity against missionaries, which demand so much foreign interference as we have lately seen."

The decision of history, that inexorable judge, is clearly opposed to this statement. It will repay the trouble to arrange all the accusations hurled against the first ambassadors of the cross. These will make it indubitably plain that even then, while the missionaries (as in the case of the Apostles) appeared purely as teachers of a new doctrine and held entirely aloof from any participation in the politics of the day, they nevertheless failed to prevent outbursts of fanatical hate against the Gospel and themselves. The terms of the accusation against *Stephen* (Acts vi. 14) being: "This man ceaseth not to speak words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered unto us." And that against *Paul* (Acts xxi. 21): "Thou teachest all the Jews which are among the Gentiles to forsake Moses, etc." In *Corinth* Paul was also accused of "persuading men to worship God contrary to the law" (Ch. xviii. 13), and in *Philippi* they said of Paul and his co-workers: "These men, being Jews, do exceedingly trouble our city and set forth customs which it is not lawful for us to receive, or to observe, being Romans" (Ch. xvi. 20, 21). He did not escape the opprobrious names of pestilent fellow and mover of insurrections and a ringleader of a sect (Ch. xxiv. 5). Whilst at *Thessalonica* he was accused of plotting against Cæsar, saying that there is another king, *one* Jesus (Ch. xvii. 7). At *Ephesus* the charge against Paul was, that he "persuaded and turned away much people, saying that they be no gods, which are made with hands," and that on account of his preaching not only the interests of Demetrius and his craftsmen were in danger of being set at naught, but also that the temple of Diana should become a laughing-stock and a by-word (Ch. xix. 26 ff.)

These accusations against the apostle and his fellow-workers, recorded in the Acts of the Apostles, may be regarded as typical. They represent the nature of the opposition Christianity has been called upon to suffer for centuries. It therefore need be no matter for surprise that the introduction of Christianity into China has evoked the same degree of exasperation and opposition. He who came not to send peace but a sword plainly indicated to his disciples the nature of the struggle in which they would in the future be involved. "And ye shall be hated of all men for my name's sake."

In our earlier article we frankly admitted that imprudence and want of tact on the part of missionaries have rendered their work exceedingly difficult. And not only so, but the lack of these qualities of prudence and tact has even sometimes directly excited the animosity of the Chinese, a disadvantage which can be remedied, in some degree, only by those who have been the cause of it learning to know themselves more thoroughly and by exercising more self-control. We cordially welcome therefore the two articles "Zur Loesung der Missionsfrage in China," containing evidence, as they do, of considerable acquaintance with the facts of the case, although the list of errors attributed to missionaries was a long one. This thorough treatment of the missionary question, admittedly one of the most difficult present day problems,\* can only result in ultimate good. As we have already said, however, they cannot be regarded as altogether satisfactory, inasmuch as they are not free from the charge of bias, nor do they consider one factor without which the constantly recurring troubles must remain an unsolved riddle, for it is likewise an admitted fact that the blunders of some missionaries and their meddling in other men's matters, however serious they may be, are not sufficient to explain the deep-seated hatred of the Chinese.† We have, moreover, already seen how that, although Christianity appeared in its full integrity, and the above mentioned causes for provocations were entirely absent, nevertheless its preachers were suspected of ulterior political purposes and charged with treason. *We are therefore led to conclude that the opposition Christianity has met with in all ages must be due to its essential nature.* According to the Scriptures Christianity demands to be and to exhibit a new life, emanating from its founder, and completely regenerating the individual as well as mankind. It is therefore very clearly seen that Christianity cannot accept a place beside other religions as on equal footing with them, but is antagonistic to them, designed to replace them. It is the absolute religion, the unconditional truth, and puts forth its claim to become the religion of all mankind, because it includes all within the scope of its salvation. This of course will appear as ridiculous presumption to him who has never personally experienced its transforming and magnetic power. If the introduction of Christianity merely means the addition of another form of religion to those already in existence the Chinese would, in the end, comply with it as the famous Tseng Kwoh-fan in his philosophical self-sufficiency and daintiness gave it as his opinion

\* "The whole missionary question is a perplexing one." "The Foreigner in Far Cathay," by W. H. Medhurst, p. 45. Comp. "Missionaries in China" and "China and Christianity," by A. Michie.

† China and Christianity, from A. Michie, p. 37. Note.—"Of course the true root of the aversion lies deeper than all that."

in his address to the Throne that as there were already three or four religions in the empire the addition of one or more would be a matter of no consequence. It is, however, unintelligible to me how anyone can regard such an attitude of indifference as very "reasonable." He who respects his own religion is not likely to speak of it in such terms, and to be tolerant towards all religions because one is not in earnest about any, is a very doubtful virtue. The fate of all catch-words has been meted out to this one "Tolerance." It has been degraded to become a frittered-down phrase. There is a tolerance of genuine humanity as well as one of religious indifference, and if you like, even an affected tolerance, which is often nothing more than a hypocritical mark under which a fanatical predelection for heathenism and a bitter hatred to Christianity conceals itself. We are not to decide what motives actuate Chinese statesmen in their much lauded tolerance. We believe, however, with the author of "China and Christianity" that when the true aim of Christianity is more fully understood the "tolerance" of the Chinese government will turn into the reverse. And likewise as in the case of ancient Rome the most discerning of the emperors were most fully convinced that Paganism and Christianity in no wise could be reconciled among those whose normal relations were that of war and war of extermination, so in China the most staunch will first discover that war, which can only end in the overthrow of one or other of the combatants, is inevitable. The Chinese memorialists in their addresses to the throne show very distinctly that they apprehend peril to the state from this new spirit of Christianity. And a glance at the history of the Roman Empire will convince them that they are not mistaken. Christianity, as a matter of fact, cannot but come in collision with the constitution of heathen states, which in the case of China has reached the highest point of development. And as long as the out-and-out *politico-religious* constitution of China continues to be founded on its present principles it must continue to regard Christianity as hostile, anti-national and non-Chinese, and is now restrained from its prohibition and persecution only by its constant fear of foreign intervention. Under these circumstances Christianity cannot recommend itself for the present to the *politico-religious* point of view of the statesmen of China, even if it were delivered to them in its pristine purity. To this point of view it remains hidden that Christianity possess not only powers which are destructive to worldly kingdoms but also regenerating ones, which will revive them. But the time will surely come when in China this reconstructive force of Christianity will be recognized by men gifted with the instinct of true statesmanship, whose counsel will prevail, and then will the sect, which is now every-

where, and with the semblance of right, spoken against, obtain the victory. Till then both sides must prepare for the battle, which an abler pen than mine has described in the following words: "We really stand," so we read in *China and Christianity*, by A. Michie, p. 83 ff.: "In the presence of one of those grand cosmic conjunctures which shape human destinies. It is one-half of the world which is challenging the other half; all Christendom gathering its strength to subdue all Paganism. Each of them is strong by what there is in it of truth and nobleness, while our judgment is bewildered by the error and prejudice which cling to them both . . . Both forces are majestic in their wide and enduring sway over the hearts of men, in their impulse to virtue, in sustaining the human spirit in its struggle for light. None of the historic conflicts of the race, though carried on with clamour and bloodshed, have been laden with vaster issues; for this, in its true essence, is a contest of mind against mind. The whole life and growth and morality, linked together throughout long ages, of the largest human society the sun ever looked upon, actually circulating in the blood of the living men of to-day—this entity which we call China—is invited, nay summoned, to surrender much that, in its own opinion, has immortalized the nation . . . . We who live near the very meeting points of the two powers can only by a mental effort dimly conceive the magnitude of the issues which are being worked out under our eyes. Where is the man who can understand the epoch, blend the opposing currents into wholesome and vital union, guide them into safe and fruitful channels, and from the blackening sky conduct the storm-fluid innocuously to earth?"

We cannot but express our approval of the way in which the farseeing and noble-minded author of this little volume has stated much that was on our own mind. And we would that the pamphlet had the very largest circulation, particularly in mission circles. Still we dare not retain our opinion that a reconciliation of the views of life which stand in opposition in China is not to be thought of. It is true we cannot conceal the fact that there lives in us a faith in the secret and extensive power of the truth, by which often even apparently contradictory tendencies are held together inwardly; for this reason we can gladly acknowledge whatever we find that is true, good and beautiful in the heathen religions, borrowing from them freely to enrich our own presentation of the Gospel truth.

There exists indeed a thread which connects the pre-Christian Heathenism with Christianity. But no natural transition from the one to the other can be made, although it seems as if time, place, circumstances, resemblances, etc., brought them very near. Every attempt to Christianize on natural principles, it may be as the

synthesis of Oriental and Occidental views of God and the world, must shatter on the historical fact that in the first centuries of the Christian era there were not wanting magnificent but vain attempts to resuscitate expiring Heathenism, it might be by presenting summaries of the noblest thoughts of previous heathen thinkers and poets, or it might be by the fusion of heathen and Christian ideas. This artificial galvanized Heathenism, which did not stand in *league* but in *opposition* to Christianity, collapsed after a brief interval of success, leaving no trace of its existence other than the important lesson that it is impossible to swim against the current of history and to check the progress of Christianity. To sum up: there exists between Christianity and other religions, notwithstanding the many parallelisms in significant facts and moral ideas, an infinite hiatus, which can only be filled by the Infinite himself. How far the Chinese are from admitting this essential truth of Christianity, by which it stands or falls, everybody knows. Inasmuch as Christianity can never be made to give up an inch in these matters the possibility of a compromise must be for ever excluded. The war in which we are now engaged may indeed be interrupted by truces, but an end to it will only be effected by the overthrow of one or other of the contending forces. While Mr. A. Michie portrays to us in his above mentioned pamphlet the nature of this gigantic contest he confesses that he has not found the explanation of the deep-seated hatred of the Chinese to foreign missions\* and missionaries. So with the author of two articles we have previously referred to. He has also failed to find the correct answer to this burning question of the time. It has been reserved to a Chinese, and he a Christian to point out to us the real source of the antagonism of the educated classes in China to missions. This he has done with a fearlessness and distinctness which earns our best thanks.

In the newspaper quarrel which followed the publication of the famous "*Defensio*," the Christian author, signing himself "*Another Chinese*," exposed the deepest roots of the anti-Christian movement in the following words: "The Chinese scholar," he says, "is taught soon after he has learned his letters, that the Confucian doctrine is the only true doctrine, and all other religions are heresies, and that, as a faithful and loyal disciple of the great philosopher and demi-god Confucius, it behoves every educated Chinaman to repel every effort to introduce extraneous religions into China. I say it is this fear of having their national demi-god dethroned and his so-called sacred teachings superseded which is actuating the *literati* to

\* "Were it possible to get down to the fundamental cause of the Chinese national hostility to foreign missions the achievement would be worthy of infinite labour. Let us hope the attempt will one day be seriously made by some competent hand." *Missionaries in China*, by A. Michie, p. 7 ff.

resist and malign Christianity, a course which, I fear, they will continue to pursue until the intellectual enlightenment of the masses become a too powerful factor for them, and they are forced to the wall."\*

It must now be asked whether this fear is founded or not; in other words: Does Christianity come into collision with Chinese morals, Chinese philosophy and Chinese religion in such a way that a war of extermination is inevitable or not? As we have shewn above that in this war the object is to conquer the enemy, not to annihilate him, we may now answer without hesitation "No," for all that is true humanity is appropriated and turned to the service of Christ, so in like manner Christianity cannot be entirely exclusive and negative towards Heathenism. Luther's counsel to the magistrates of all the cities in Germany to open schools for the instruction of youth deserves therefore also the notice of missionaries in China. Here it is: "Let it be known that we shall not keep the Gospel without the knowledge of the languages. Languages are the sheath of the sword of the spirit; they are the shrine in which this jewel is enclosed, and without the knowledge of the languages it would come to this that we should neither be able to read or write German or Latin correctly." It can, however, be boldly affirmed that this exhortation is taken to heart by the majority of missionaries who, with a few exceptions, have given the Chinese classics the place they deserve. And whatever seems to be akin to Christianity is acknowledged by some unhesitatingly and joyfully, by others in a more reserved fashion.

St. Paul's address at Areopagus has always been justly admired equally for its boldness, its adaptation to place and circumstances and its politeness, not less so on account of the matters it keeps back. According to the true principles of accommodation he freely and courageously quotes the heathen poets and philosophers, "as certain even of your own poets have said." Had Paul on Areopagus severely attacked the morals of Athens, or in his short speech perhaps said how much loftier and deeper the Hebrew Psalms were compared with the Greek poetry, we might well have some doubts as to his apostolic mission. The missionary of Paul's type will find in the Chinese classics a rich and welcome arsenal, out of which he may furnish himself with weapons, both defensive and offensive, wherewith he may fight modern Confucianism with Confucius. But while it is important and valuable to him to know the truths which all religions have in common, it is still necessary for the sake of completeness and scientific thoroughness to examine

\* *China Mail*, No. 8911. August 18th, 1891.

as to their reason and value, not only the *Consensus* but also the *Dissensus* between the absolute religion and those but relatively entitled religions. Moreover, while we for many reasons must esteem the *Sage of Lu* as a character of pure morals, a wise statesman and a shrewd head, nevertheless we cannot but reproach him for having made flat and shallow the teachings of the ancients, as for instance the doctrine of "God" in "Heaven," etc. (vide *A Systematical Digest of the Doctrines of Confucius*, by E. Faber, D.D., p. 39); moreover, that he studiously avoided the three cardinal questions which, according to Naegelsbach, must be asked of every religion, viz., "Is there God and what is His nature? How may man be freed from his sin? What becomes of man after death?" In one word, that his religion has its roots entirely in temporal life (*Zeitlichkeit*), not to mention other defects which Dr. Legge has pointed out in his prolegomena to the first volume of the Chinese classics. Is it a matter for surprise, nay, is it not rather eminently natural, that many to whom a certain philosophic-religious way of thinking has become a second nature should hold themselves aloof from the new element in Christianity, particularly when it has not yet recommended itself to *their* way of thinking, and all the more so because they really possess something which wins even the respect of Christians? *The Sage of Nazareth*, uneducated Jews, could they really offer them more than their semi-god Confucius?! While for many reasons the Confucianists more than any others feel themselves drawn near to Christianity they must on the other hand be repelled by the religion which makes so many demands entirely in opposition to their whole way of thinking. It is two totally different "theories of the universe" (*Weltbetrachtungen*), issuing from different and opposing axioms as the principle upon which they are based, which meet here. What marvel then that two different conclusions are arrived at. This "conflict between belief and unbelief," which Goethe calls "the only and the highest theme of the world's and man's history, to which all others are subordinate," is as old as Christianity itself, against which Pharisees and Sadducees, Stoics and Epicureans (Acts xvii. 18), Libertines and Alexandrians (Acts vi. 9) allied themselves to oppose its entrance into the world, *but could not subdue it*.

There rests in this fact matter for the greatest encouragement to us, face to face as we are with such a respectable opponent. "You must know," said once a Roman general to his soldiers, "the kind of war we have entered on and the strength of our foe. You are to meet those which you have already conquered by land and sea. Your courage will therefore be the courage of conquerors, but theirs will be that of the vanquished."

## *Showers of Blessing.*

BY REV. WILLIAM N. BREWSTER.

[Methodist Episcopal Mission, Hing-hua, Fookien Province.]

**E**ARLY last summer the Church in Hing-hua, seventy-five miles south of Foochow, enjoyed an outpouring of the Holy Spirit which was so marked that it has been thought by some that an account of it should be given a wider circulation.

The following is sent with the hope that it may inspire many to expect like blessings from God.

We have our young people organized into a chapter of the Epworth League. The revival began at the League anniversary meeting, Sunday evening, May 14. The subject was, "Prayer for the Holy Spirit to be poured out upon all the Leagues." Our pastor was to have led, but was called to Foochow on account of the illness of his father. One of the young men led for him. He gave a simple earnest talk, explaining that the gift of the Holy Spirit is for all alike. I then told them briefly of the marvelous growth of the League these four years, and of how this day more than half a million young people were uniting with us, praying for the outpouring of the Spirit. The spirit of prayer fell upon us. The usual time to close came, but all felt we must stay longer. The little children were dismissed, and any others who desired to go. The Theological and the Woman's Training Schools stayed in a body. The sense of the Divine Presence was almost awful. Prayer importunate, incessant continued, from all over the house; none seemed conscious of the flight of time; none thought of rising. I finally had to ask them to rise. I looked at the time; we had been kneeling forty minutes! The time was ripe; we must continue. This we did every night for a week with increasing interest.

The following Sunday the presiding elder, Rev. Li Diong-chui, suggested that we wait until we could bring the native workers of the district together to share in the rich blessings we were enjoying. We consulted and prayed about it and fixed the time for assembling two weeks from that time, Monday evening, June 5, to last for ten days.

It was an unheard of thing; no such meeting of all the workers of a district had ever been held in the mission within the recollection of the oldest preachers. They were filled with wonder; yet of the twenty-five preachers all but one, who was detained by sickness, were here. The deaconesses came, and the newly-opened woman's

school at Sing-in, a day's journey up our little river, came down by boat in a body. The school teachers also came and other laymen. About 100 from outside the city were here through the entire meeting who, with the twenty-seven theological students and boy's, woman's and girl's schools, made a regular congregation of over 200 at all the services. Some evenings fully 300 were present. We met daily at 8.30 a.m. and 7.15 p.m., and in the afternoons separate meetings were held for men and women. After the afternoon service the preachers were divided into four or five bands, and went to different parts of the city for open-air preaching.

Now I wish to give a plain narrative of the facts as they occurred, without rhetoric or coloring. I wish particularly to avoid giving any exaggerated impression of what I believe to be a remarkable work of God. We were on untrodden ground; no path had been marked out; we only knew what we wanted, that God was leading, and He would show us the way. These were Christian pastors, deaconesses, teachers, many of them earnest and singularly successful in winning converts from heathenism. Naturally we would begin by exhorting them to full consecration and to seek the baptism of the Spirit for service. But this was not the line that I could preach upon. I seemed shut up to subjects adapted to the unconverted, such as "confession of sin." "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall obtain mercy." The Judgment, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them I never knew you."

For two days the heavens were black. Then we saw it was God's leading. One by one many of these men and women began to confess that they now realized that they had never been truly converted, or had lost the witness of the Spirit. By Thursday nearly the entire company was completely broken down. Such penitence, such confession, such pleading prayer I have seldom if ever heard or seen. We could no longer invite seekers forward. There was not room. At times the whole house was literally an altar.

Friday the clouds broke. "The Sun of Righteousness arose with healing in His wings." It was good to see the shining faces. There were conversions at the morning meeting, at the after-meeting, all day long in their rooms, in little groups, in the solitary closet. There was no chance to preach that night, so many wanted to tell the glad news. And time failed for all to tell it.

From that day on conversions were constant and the work deepened. The most stubborn yielded. They were labored with, pleaded with, wept over. A band of native deaconesses, or Bible-

women had caused the lady missionaries a good deal of heart-ache. Several of them had grown proud and self-righteous, and seemed impervious to exhortation or appeal. Miss Trimble, Miss Wilson and Mrs. Brewster had special conferences with them; probed them lovingly but firmly; the sword of the Spirit pierced through the joints of the armor of self-righteousness. If they were among the last to yield their surrender was among the most complete.

From Monday to the close, Wednesday night, we sought especially to lead these new-born souls to trust Christ to keep them from sin and perfect the love of God in their hearts. We proved the wisdom of Mr. Wesley's saying, "This is the truth God always honors in every place, for it is His truth." The work deepened in all hearts and widened to the last. Perhaps the most remarkable meeting of all was on Tuesday morning. The Spirit fell upon the people. The intensity of the praying is indescribable, and seemed well nigh universal. A marked characteristic of the meetings was an intense desire for the salvation of the millions of heathen about us. This increased toward the last. Wednesday night we closed with a jubilee. For two hours the tide of thanksgiving flowed. I had to stand and indicate who might speak, for four or five arose at once. It was a "harvest-home." I took no census, but it is safe to say that more than one hundred were clearly converted or reclaimed. But that feebly expresses the gain to us. These are our workers; they are the foundation of our Church. We have a new band of workers.

One important feature was the unity the meetings developed between our Church and the C. M. S. mission here. They have recently opened a station here, and their two young ladies were present at all the meetings day and night, helping much in the singing and other ways. Their missionary, Rev. Mr. Shaw and about fifteen of his preachers and teachers, were with us the last three days and received a rich share of the feast.

Of one thing I am convinced; the very general notion that the Chinese are a stolid unemotional race, and hence we should not expect to find a joyous fervid type of piety among them, is a mistake. All races have distinct characteristics, and no doubt the Chinese are less emotional than some other races, but when the Chinaman becomes filled with the Spirit he has as much joy, and manifests it in much the same way as other people. The reason the Church in Hing-hua has had so little "joy in believing" is not because of the nature of the *people* but because of the nature of *their religion*. The joy of the Holy Ghost, shed abroad in the heart of any people on earth, makes their faces shine, their hearts light and their voice ring.

Will this last? Yes. There will be backslidings no doubt. There always have been. But the body of this work will stand. Why? Because it is of God. It bears the unmistakable marks of it. It marks a new era in the history of our Church in this district. It is our first, but by no means our last "camp-meeting." We hope sometime to have a real camp-ground with tabernacle and huts, but we will not wait for this. We plan, God willing, to have several such meetings next China New Year. And we have faith to believe that the people will be moved and saved just as their leaders have been.

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### *Shang-ti.*

BY THE CHIEF TAOIST PRIEST OF MANCHURIA.

#### [INTRODUCTORY.]

“**F**OR years have I been desirous to make your acquaintance, but only now have I had the good fortune to meet with one who could introduce me.” Such was the manner in which the Chief Taoist Priest of Manchuria introduced himself on being welcomed into my study one day in the spring of this year. One of our members had called on business at his temple. Through this member I was asked if I would receive the priest if he called. On my letting him know that such a visit would, for various reasons, afford me special pleasure he came at once in his official robes. He had a large, shapely, rounded eye, with which he looked the world fearlessly in the face. An exceptionally white skin covered his well-moulded face. He wore a long but thin beard and moustache. His mouth was well formed, his forehead broad and high. His face was as free from wrinkles as that of a child. To my surprise he was five years my senior. His whole countenance was of that type known as “spiritual.” A glance showed him the thinker and the gentleman. One of his subordinate priests, a professed believer in Christianity, himself the head of over thirty younger priests, told me that this chief priest had instructed and was now the head councillor and guide of 20,000 priests scattered over Manchuria, by whom he was held in great reverence. He was universally recognized as the best read man in Manchuria. He had read the Old and New Testaments and a number of other Christian books. When reading he was in the habit of describing a circle round eminent names, a double one round greater and a treble circle enclosed those he regarded of the highest rank. Of these he has three—one, the founder of Taoism; the second, Confucius; and the third, Jesus.

In the course of our long conversation he mentioned that his chief desire in wishing my acquaintance was to know verbally the leading doctrines of Christianity ; for no amount of reading enabled him to understand as he wished. He was justified to learn that I was as eager to know authoritatively what the leading tenets of Taoism are. The long visit came to a close as did a longer one a few days later, during which I illustrated at considerable length the necessity of the new heart and the impossibility, except through Christ, of obtaining it. Thereafter he sent a priest to say that as his visits would entail serious encroachments on my time it might be well, if I were agreeable, to exchange our ideas in writing. To this I gladly assented, and as he asked me to assign him a portion of Scripture to discuss I gave him the first section of John's Gospel. Next day I had a letter stating that the book of John taught much the same as the teaching of Taoist books, but that the style was very inferior. A reply was returned by the same messenger, agreeing with his criticism as to style and giving the usual reason,—fidelity to the original, which was now translated into about 300 languages. But placing to one side the question of style would he give me his conception of the five terms—"Word," "God," "Light," "Darkness" and "Life." The first he passed by, wishing me to define it him. But his treatise on the term "God" is to me so profoundly interesting that I have translated it, and send it herewith, with a copy of the original, to the RECORDER. The numerous lessons on the surface and imbedded in the paper I leave to the careful reader. It will repay perusal: 1st. By those interested in the Term Question ; for he uses throughout the term *Shang-ti* which I leave untranslated. The word *Shun* appears again and again, but always as an adjective. *Chu* and *Chu-tsai*, "Lord" and "Lord-ruler," are not infrequently used, but always as attributes of *Shang-ti*. The paper should prove interesting, 2nd. To those good men who believe that everything in our religion outside Christianity is of the devil. The introduction and conclusion of the paper are not translated, as they have no direct bearing on the main subject.

JOHN ROSS.

#### TRANSLATION.

In Taoist literature the two characters *Shang-ti* constantly occur, and invariably occupy a position so honorable that more honorable they cannot be. One of our classics says that "*Shang-ti*, within the period of one rest, formed the whole heavens and earth." The commentary to this adds that "the period of one rest is among men a term of seven days." Not the *Shu-king* alone says "the only Supreme *Shang-ti*"; the Book of Odes also says "Supreme is *Shang-ti*." A Taoist classic says: "Heaven is not heaven-made ; earth is

not earth-born. Just as a house, a boat, a cart is made by man, and not self-created ; so we may know that there is one who made the earth, as it is impossible that the earth is self-originated, or that heaven could produce itself. Reflection leads to the inference that the being who could make heaven and earth is no other than the most excellent and peerless, the only *Shang-ti* who has no second. For who or what else could effect such results? When therefore the Classic states that *Shang-ti*, within the rest-period of seven days completed heaven and earth, and informs us men of the fact we see the statement cannot be mistaken. We are, moreover, compelled to ask whether the completion of the creation of heaven and earth exhausted the power of *Shang-ti*. Did He not hang up the three lights—sun, moon and stars—and everything between the heaven and the earth—everything having form or colour—the mountain peaks and the flowing streams, moving things, trees and peoples of the earth, the various objects of nature and fruit-bearing trees, and all these in myriads upon myriads, so that the particles of dust could not sum up their number? Who other than *Shang-ti* gave them being and appointed their transformations? Therefore the Classic says : “Most mighty there is nothing He cannot do” ! From this we learn the almighty power of *Shang-ti*. Did not the ancients exclaim, “My Instructor ! my Instructor ! Supporting all things, yet His faithfulness is not exhausted. Conferring benefits on myriads of worlds, yet this falls far short of the measure of His benevolence. What is older than the most ancient does not touch the fringe of His age. He covers the highest points of heaven and earth and upholds their lowest parts. He carves and fashions endless forms, yet when all is summed up it is but an infinitesimal fragment of His skill.” What is all this but descriptive of the only *Shang-ti*, who has no second, the almighty, the ever living? Hence we learn that the moving power in the endless transformations is not those transformations themselves. Indeed these cannot understand who or what it is transforms them. Is He not able to produce endless other and stronger transformations than these? The potter and moulder of all forms is not those forms themselves. All forms set forth the honor of Him, without whom nothing is moulded or fashioned. We may therefore infer that there are invisible things which can more abundantly declare His power. He is seated beyond heaven and earth and all things existing, and rules among heaven, earth and all existing things. Investigation will discover nothing that was before Him ; experience will find nothing after.

Now all this *Shang-ti* can do. The principles of things and the elements of nature in heaven and earth, though useful, are not for a moment to be compared to Him. If the dictum of the *Sung*

philosopher *Ch'eng Tsu* be adopted that "*Tien* (heaven) is that which has form and energy (*Ch'i*) and *Ti* is that which governs all," then these two terms are one. From that conclusion I dissent; for they are two and not one. The classic says: "That which has form and energy is called heaven; that which can govern is called *Ti*." Now this *Ti* is in reality such as no name can name and no epithet describe. But in order to distinguish Him (from all other things) the character *Shang* has been prefixed. He is, nevertheless, the only, the peerless one, the most excellent, and the name is adopted (not as descriptive but) of necessity when He is spoken of.

In my poor thinking one original energy existed in all material existence; one revolving likeness traversed all space. That which stands above the centre is called heaven, and heaven is located above. What stands below the centre is called earth, and earth is located beneath. This would explain the relative locations. The light and the clear form heaven, which floats above and stretches out all around. The heavy and the turbid form earth, which is round and solid, and whose form is apparent. When what was anciently called the original concourse of heaven and earth is exhausted then comes the end. The philosopher *Shao Tsu* traced this "original concourse" to the *Yin* concourse, which the commentary explains as the formation of things, and to the *shih* concourse, which the commentary explains as final exhaustion. Therefore heaven and earth had a beginning and will have an end.

Only the mentally blind can stupidly suppose that what can end and had a beginning, what has form and location, can be the Supreme *Shang-ti*. What is this but error and falsehood? That which floats all around is called heaven; how can they not think who it is can interpenetrate and uphold these? The round and turbid is called earth; how can they not think who it is causes it to revolve? Besides these there are the great, numerous and beautiful transformations which go on without intermission; will they not consider who it is has leisure to attend to these and rule over them? There must be one who can make heaven a heaven, earth an earth, man a man and who can form all other things. Heaven is not the ruler of heaven, nor earth of earth, nor things of things. If it be not *Shang-ti* who else is there who is able?

Thus if we trace backward to the primal origin of things we find *Shang-ti* without beginning. If we investigate the future to the final termination of things we find *Shang-ti* without end. If we attempt comparison He is without form. If we seek to measure He is without location. It is certainly a mistake to be guided entirely by any one sage. Each sees for himself. But his searchings and conclusions may be erroneous in language and in thought. We

conclude then that it is true of the one and only *Shang-ti* that He alone is without beginning, but was the beginning of everything begun. He is therefore the original beginning. And that He alone is without end and controls the end of all endings, and is therefore the only end. *Shang-ti* alone is without form and without location. But the countless forms of heaven and earth were, without exception, created by Him, and everything which has location in heaven and earth was, without exception, determined by Him.

His knowledge is complete. As there is nothing unknown to Him He is the all-knowing. His power is complete. As there is nothing He cannot do He is the all-powerful. His all-knowledge is so keen and all-penetrating as to embrace to their utmost limits both man and the world; what is above and what is below them. Whether in densest darkness or brightest light there is nothing which He does not scan and penetrate. This knowledge cannot be compared to that of man, or other being, which is fragmentary and has to be driven in. Almighty power transforms every moving thing, whether man or worlds, whether towards life or towards destruction. Whether going or returning there is nothing which is not by Him moved or changed. This power cannot be compared to that of the sage or any other man, whose utmost ability can but produce a piece of ingenious mechanism.

I would like to express another thought which seems to me not far from the truth. In the world there are millions of men who dream, and in their dreams they differ. The dreams of the same man even differ night by night. The subjects of their dreams are heaven, earth, men, fruit trees. More in number and variety are they than the grains of sand. But they are all the product of man's connected thought. May I not be permitted to suppose that what is known as heaven and earth has been produced by the all-penetrating thought of the true original wonder-worker? When the dreamer awakes he knows he has been dreaming. If he does not awake how can he know he is dreaming? Moreover, the dreamer desires to interpret his dream; yet he does not reflect that his own end is a dream. Alas for the blindness of the men of the world. The very essence and innermost core of their soul is dark. Therefore they say *Ti*, or heaven, is but the general application of principles (*Li*) and force (*Ch'i* air). Stupid though I am I must object very decidedly to that doctrine. That which fills the space between heaven and earth is air (force). This air was produced by *Shang-ti*. Its limits were set by *Shang-ti*. It is itself most certainly not *Shang-ti*. That which moves and acts between heaven and earth is principles (*Li*). These principles were ordained by *Shang-ti* and had their sphere of action cut out by *Shang-ti*. These principles are decidedly not *Shang-ti*. Of all things between heaven and earth there is none without

its counterpart and its second. It can be clearly defined in language or compared in thought. All these are created. But can the eye of mortal man see or his ear hear the only and peerless great ruler of all, *Shang-ti*? Can the words of mortal man define, or the thought of his heart imagine His likeness? Anciently holy emperors and illustrious kings daily served *Shang-ti*. There were altars and temples but no images. Afterwards images were made for instruction. They increased in number and have their own use.

There are those who study a religion but do not endeavour to fathom its real meaning. Others there are who have studied neither the classics nor books of the religion, nor are they acquainted with those who know it. Some would like to know the religion, but receive none of it into their heart. But this matter it is needless to prosecute. Let us instead further investigate the created things of *Shang-ti*.

Of what has been made, the most important are heaven, earth and man. Heaven, earth and man were anciently denominated the three powers. But on examination we find heaven is the covering and earth the support; man standing in the midst. Hence is revealed the love of *Shang-ti* to man. First of all the dwelling place was completed. Every sort of heaven and earth, land and country were made. Whatever is produced in these countries and lands, whether animal or grain, or all kinds of fruits, was first provided for the innumerable peoples of every land and country. Hence it is said, "The prince is provided and the teacher to assist *Shang-ti*; He loves them and appoints them everywhere." Indeed there is nothing which is not prepared for every land and country for the countless peoples under the sun. Instruction and food are provided of every variety and in rich abundance. In fine, in every land and country throughout the world under heaven, whether by the birth of men of intellectual power or of holy life, or whether revealed in the foot-prints of angels, where is the one needful thing not provided for the countless peoples of every land? Compassion is exercised to save, care for and consider the wants of man. Everything is for his use. Only man is the subject of the deep love of *Shang-ti*; he alone, in large measure, receives the mercy of *Shang-ti*. He excels all created things. Even heaven itself and the earth cannot compare with him in honor and glory.

*Shang-ti* not only gave being to man and life but bestowed upon him wisdom and power for instruction and guidance, so that we might establish customs and frame laws that in every land and country there may be rules and duties for each individual, whether ruler, minister, teacher or the common people. Each has his duties, which he must observe. If any individual offend against the heaven-given ordinances of *Shang-ti* or transgress the principles of *Shang-ti's* appointing, if in thought he secretly harbours wrong

desires, if in life he displays incorrect conduct, each such act is a sin against *Shang-ti*. But *Shang-ti*, in a round-about-way, sends down His benevolence, and with another faithfulness He treats this sinful guilt and pardons it, and He forgives those guilty of faults to change and restore them by new strength to enable them to learn how to correct their nature and to fear the Lord. He turns them back that their heart may be again subject to the ordained commandments. Hence we see that God has honored man above all that has form or color. Of all that has form or color between heaven and earth, which has life and nurture and place at the side of man, is there any can surpass him as pattern? Is there any which can do other than obey him, whether he wish it to remain stationary or be moved elsewhere?

Did not Confucius say, "If you sin against heaven you can find no place for prayer"? This word "heaven" is just *Shang-ti*. The word heaven, before the three dynasties, did not designate that blue heaven to which it has since been alone applied. In the Confucian books, written before the three dynasties, the word heaven always referred to the one most faithful—the all-ruler. When writers speak of heaven and pass *Ti* in silence it is like hiding the mother and revealing the son; merely an abbreviated style. But subsequent to the three dynasties they did not know *Ti*, but supposed the blue heaven to be *Ti*. This is the less surprising when we reflect that though heaven stretched above them all day and the earth lay beneath, yet they knew not what was heaven and what the earth was. Moreover, the only one and peerless ruler of all is the merciful father of men. But I must say in a word that these men are absolutely ignorant of who is meant by heaven.

Formerly China and foreign countries were far apart. Reading what the Testaments record it seems to me that the doctrines of faith in the Lord and of the reverence due to heaven, professed by foreigners, are one in spirit with the teachings of Taoism. What joy then to be now able to look in the face of a man, sit down and discuss with him the doctrine of *Shang-ti*. In comparison with this what is the daily intercourse with those who love wine and jollity, but understand not who is ruler of all, and who are therefore unable to understand the heaven or measure the earth, or to clearly set in order the elements of knowledge? They understand not the heaven and earth without them, and they are ignorant within of man's disposition, while the human mind is a dark book to them. It is truly passing strange that men daily congregate in crowds but do not attempt to control their nature, nor to learn the truth. They corrupt correct doctrine. They string on error to error in their hearts. They revile the Holy Scriptures. They are beyond hope of salvation. And yet what a word is this that I dare to say it.

## Educational Department.

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### *The Chefoo Industrial School.*

BY REV. G. S. HAYS.

[Presbyterian Mission.]

THOSE who read the numerous articles which appear from time to time in the *Century*, the *Independent* and other magazines and papers must ere this have been impressed with the fact that educators are coming more and more to feel the necessity and importance of manual training in the schools and colleges of the home lands.

But if in Christian lands it is the case that such training is necessary in order to develop from the raw material the well rounded man, helpful to self and helpful to others, independent of outside aid, self-reliant, able, courageous in the face of difficulties, to strengthen the will, give pluck and perseverance, to draw out the inventive faculties which lie dormant, give opportunity to the artistic and æsthetic which are in him to develop, not contrary to nature but in harmony with his personal gift ; in a word, to put every pupil, every young man, every young woman in the way of making the very most of every talent received from God, and fitting each for taking an active part in the redemption of the world from pain and sorrow and want—if this be true to any considerable extent in Christian lands how much more is it true in such a land as China ! And why especially true in China ? The answer is patent to all who have given the subject an hour's honest thought. The Chinaman does not rely on self but on his parents, on his ancestors, on his pastor, on the Church. He has no courage in the face of difficulties. He has no pluck, no perseverance, no hope. Dire apathy has seized and swallowed him head and heels. As a mechanic he has little skill. The grains of truth and honesty necessary to the healthy and successful artisan have not taken root in his mental and moral make-up. He has no inventive genius. It was a sin for him to harbour such an irreverent article. The inventions were all completed and perfected for him several hundred or thousand years ago. To trespass on this sacred ground was an unpardonable impertinence, not to say profanation. As yet he has no ideas of the artistic or æsthetic ; his dress, his house, even his art itself proclaim this fact.

Nature and the natural world of inanimate things were not created for his uses, but he was created to fear dead matter and be her slave. He may not undertake to master nature. The Feng-shui is not to be tampered with, or she will visit him and his cattle with sore boils and loathsome disease. The tree rocking in the wind wears down his house; he may live without a roof over his head but may not cut down the tree.

To sum up—the Chinaman is helpless—helpless by centuries of training, apparently so by nature. He is a man without legs; at least they do not serve to conduct him to the desired goal, and if he stands or walks at all he must do so only after considerable propping on either side. He is without arms; at least they are nerveless and without muscle. He is stuck in the mud and mire. The question is how to pull him out, set him on his feet and teach him to exercise his legs till they become strong and able to bear him. In his aboriginal and highly developed condition he is as helpless as the idol which he worships. He loves to sit in state and pore over a book, while his bowl of soup and chop-sticks are furnished him without exertion on his own part. Upset him from his high pedestal of teacher and he lies prostrate and undone as would his mud man, to whom he does reverence.

Last spring we undertook to introduce something in the way of manual training into our educational work at Chefoo. The causes which led us to take this step were four. Primarily, our pupils were sick; bundled up in thickly wadded garments, sleeping, studying and reciting in badly ventilated rooms (it is impossible to persuade a Chinaman that a dose of pure oxygen on a frosty day in January will be attended with anything but the most disastrous consequences), eating such quantities of grease and strong food as only a Chinaman can undertake to digest and withal taking no exercise whatever; they were strangely affected about the regions of the stomach and throat and lungs. Many were consuming quarts of medicine, some were spitting blood, and the large majority were afflicted with a pronounced type of dyspepsia. These afflictions have not been confined entirely to our work at Chefoo; doubtless the pupils in schools at the other stations in Shantung have suffered in the same way. At one other station especially the boys in our school were very much tried.

Even yet every morning the hall and veranda of the mother teacher are crowded with the indisposed, begging for medicines. And frequently a young man finds it necessary to take a regular course of several months in castor oil.

To get our pupils to take physical exercise daily, this was what led us at the beginning to contemplate the work which we have now undertaken.

Again, when we came to consult and consider we were convinced that it is the duty of the missionary, if possible, to better the material condition of the people to whom he is sent. Especially in education should the missionary be very careful that the education which he gives does not unfit his pupils rather than fit them for earning a living. Now is it not the fact that altogether too much of this educating in the wrong direction is done? Boys and girls are taken from their homes early in life, and without effort on their own part provided with books, food and clothing in mission schools for ten or fifteen years until they are educated away from the hard life they would otherwise have led. They study Western sciences, commit roll after roll of classics, but they never learn to chop off a finger-nail or roll up a sleeve and go to work. Consequently they are unfitted for everything except the work of the mud man aforementioned. Put one of them in a school, prop him up securely on all sides, furnish him with pupils, furnish him with a satisfactory salary and all goes on beautifully and harmoniously. But take away the props and down he goes like Humpty Dumpty, and his pastor is the only man who can piece him together and prop him up again. Such an education goes for nothing and worse than nothing. Such a man is not a factor in the civilization and evangelization of the land. Such a man can't preach; he is entirely too aristocratic to attend markets and associate with those dull clods of farmers. There is but one place you can put him to get him out of the way and not do him a great wrong, and at the same time prevent him doing harm to the cause. Provide a school at the expense of the Church of Christ, the orphans and the widows, and let him teach Confucianism, sandwiched with the Bible and Western sciences. If after years of educating your pupil is unfitted to shift for himself then you have done him an irreparable wrong. If, contrary to your better judgment, you employ him with Church funds to teach or preach then you do wrong to the Church of Christ. The Church and her representatives have unfitted the man for managing for himself. The man believes, and the missionary who has educated him is compelled to confess, that the Church owes him a living, and that without regard to his qualifications. The question has come with great force to more than one of us, "Have we not in the matter of educational work and in the lack of self-support here in Shantung got into a horrible rut?" And in a land where the native pastor or teacher or preacher commands a salary two or three times as high as he could command as a farmer or merchant, or in any of the trades, would it not be an excellent thing if there were trades open to men in the Church in which conscientious workmen could earn a little more than the bare necessities of life? And would not

this differentiate between the false prophet and the true, between the hireling and the true shepherd?

But more than this the missionary's duty is not completed if he only "considers the poor" in the Church. If it is in the power of the missionary to add to the material prosperity of the people at large, to put the people in the way of learning any trades which will help them, or introducing any industries which will be to their advantage and place them out of the reach of grinding poverty and sordid care for the body, then it is his duty to do so. And if he neglects the opportunity does not the blood of the starving and cold and naked cry out to God from a sin-cursed land against such a preacher of righteousness?

Another reason for introducing industrial work into our educational system, and which had great weight—The pride of the Chinaman which despises the labour of which Paul the tent-maker and Christ the carpenter were not ashamed.

And lastly.—The desire to give poor boys the opportunity of obtaining an education without at the same time making paupers of them.

Several station meetings were held during the month of May, and the reasons pro and con discussed. Meantime notice was given by twenty-eight of the boys in the Normal School that if such an indignity were heaped upon them as to compel them to do manual work they would leave in a body. But undaunted we proceeded to formulate and organize and act. The boys in the two schools—Normal and Select—fifty or sixty in number, were told they might work an hour and a half per day with wages, or exercise an hour and a half per day without wages; the majority preferred the wages (without the work). Then the question was to find work. Several acres of land were secured. The boys began to dig wells, carry earth, lay out grounds, plant trees and flowers and put in crops of beans, corn and wheat.

The writer had had for several years an elephant on his hands in the shape of photography. This was turned over, and the Industrial School started with a good outfit in the shape of cameras, lenses, sensitizing outfit, toning outfit, developing pans, mount paper and chemicals. Also a fine stock of negatives—collected during a period of six years—illustrating almost every phase of life in Shantung: methods of travel, utensils, weddings, processions, Chinamen on the go and Chinamen at a stand still, men and women and children in the home, in the school-room as in actual life. Since undertaking the photography in earnest at about the first of July the man we have trained to silver paper, print, tone, fix, wash, mount and make negatives has had all his time wholly occupied

with this alone. A native artist, one of the boys in the Normal School, spends an hour and a half daily retouching and coloring photographs. During the five past months the photography has brought in more than four hundred dollars.

Already Dr. Nevius had with such success introduced foreign fruits into this part of Shantung that it was evident many of the growers of Bartlett Pears would suffer great losses unless canning of fruit was speedily introduced. In view of all the facts it was thought well to place canning and the preserving of fruits amongst the list of our industries. Time was consumed in arranging the details of this work. It was found necessary to invent a tool for stamping the tops and bottoms of the tin cans; otherwise the cans made by the native workmen were not strong and reliable. Designs for labels were planned, and colored labels ordered from New York. Economical and satisfactory furnaces were built for stewing the fruits. Men were trained to stew and sweeten and can fruits and label and stow away and box up fruits and jams. At present the canning force consists of thirty or more school boys who pare and cut fruit an hour and a half daily, two men, with an assistant coolie in training, who give their whole time to canning fruits and jams, and two tanners. Tins, jams, in fact everything is made on the premises, under the direct supervision of the writer, from the very best material.

Finally, to the canning and photography was added hand-made or torchon lace and insertion. So far we have not made satisfactory progress at introducing this amongst the women. However, the whole time of a young Christian girl who has learned several patterns is given up to teaching it to others and working at it herself. A room has been built for the purpose of receiving women during the winter days and teaching them lace with as much of Christian truth as may be found practicable. If lace making can be introduced successfully it will undoubtedly furnish employment for thousands—perhaps millions of women who are necessarily idle for several months of each year. It is hardly necessary to add that our wares are only intended to meet the foreign demand. It would probably not be possible to invent or introduce anything which would only meet the demands of the native market and which could be made a success. The agents who have in hand the advertising and sale of our goods are Collins & Co. at Tientsin for North-China, Sing Tei & Co. at Chefoo and the Shanghai Dispensary at Shanghai.

In so far as the financial success of the enterprise is concerned it is not placed before the public as an institution seeking charities. No Church funds have been used, no donations have been solicited and none received. It is hoped that it will pay its own way entirely. All that is asked is a fair trial of our goods. If they are not

cheaper and better and less adulterated than foreign goods let no one invest. Unless disappointed in our expectations we hope gradually, as we have the means, to build and equip blacksmith and carpenter shops, with capable workmen as instructors, and introduce whatever expensive features are necessary in order to make our Industrial School a fully equipped and thorough going manual training school, where young men may be trained in the different departments according to well-established and scientific principles. Messrs. Stooke and Ed. Tomalin were the auditors of the Industrial School accounts for 1893.

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### *Notes and Items.*

**N**EW Members.—The following names have been added to the list of members of the Educational Association of China:—  
Rev. E. T. Williams, Nanking; Rev. Ernest Gedye, Hankow; Rev. John C. Gibson, Swatow; Miss Carrie I. Jewell, Foochow; Miss S. M. Bosworth, Foochow; Dr. Ellen M. Lyon, Foochow; Mr. John R. Fryer, Nanking; Miss Alice Rea, Shanghai. A bound copy of the Records of the Triennial Meeting has been sent to the address of each member. Should any one fail to receive a copy he will kindly notify the undersigned.

W. B. BONNELL, *Tr.*

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One of the most useful and satisfactory text-books on the Educational Association's list is the Rev. Dr. Mateer's Geometry. It is evidently the result of much pains and labour. He has, for the most part, followed Loomis' Geometry, which is substantially a reproduction of a French work by Legendre. This work has a wide reputation, and is more extensively used in America than any other book of its class. Dr. Mateer has made a few additions, taken chiefly from the excellent English work by Watson. He has also adopted a few things from Robinson and others, which seem to simplify the subject or make it better adapted for the use of Chinese students. The book, as it now stands, is a great improvement on Euclid. It rejects numerous propositions in Euclid, which are of little or no practical use, and adds many others which are needed to complete the subject, and are required in the more advanced branches of mathematics. It simplifies, according to the Western method, the wholly impracticable Fifth Book of Euclid and enlarges and completes solid and spherical geometry. The book is written in plain Wên-li, and much pains has evidently been taken to make it smooth in style and accurate in meaning. There are not many equations used but where they appear he has employed the mathematical signs of Western countries, and gives

full explanations of them in the Introduction. Contrary to Mr. Wylie's plan the native signs for plus and minus are also changed for the Western, and this is also noticed in the Introduction. Dr. Mateer seems to think, and perhaps rightly, that mathematical signs and symbols, such as we use ourselves, are a species of universal language employed alike by all civilized nations, and hence they should not be altered to suit China. Of course this method has its advantages as well as its disadvantages. Some Chinese students who have been taught entirely by Western teachers no doubt prefer to have our system in its integrity, and not to allow it to be changed or mixed up in any way with the native. Some of them prefer even to use the Arabic numerals instead of the Chinese. Others again like to write their equations perpendicularly instead of horizontally, which suits better the form of Chinese writing. Dr. Mateer accommodates all such students. With all his experience in teaching mathematical subjects to Chinamen his view of the matters in question ought to carry great weight, and especially in mission schools and colleges, for which his book is intended, and where education is conducted on strictly scientific principles. It is hardly to be expected that the generality of Chinese mathematicians will at once adopt Dr. Mateer's arrangements. They will doubtless maintain the time-honoured systems of their forefathers for a long time to come. The great demand for general mathematical knowledge of late has caused an extraordinary number of ancient and modern native works on the different branches of the subject to be reprinted or compiled. None of them appear as yet to have adopted Dr. Mateer's use of the foreign system in the least, although the work under review has been issued several years, and is in considerable demand outside of missionary circles. His algebra and arithmetic, which have the same Western peculiarities, are also becoming generally known and appreciated for their intrinsic worth among some of the more progressive class of natives. But while allowing the propriety of this foreign admixture for school and text-books it is a question well worthy of consideration whether foreign mathematical treatises in Chinese for general use will not be far more acceptable, do greater good and spread far more rapidly among the literati if made, for the time being, no more objectionable from a purely native point of view than Mr. Wylie's excellent treatises, in which only such foreign symbols as are absolutely necessary are used. It is the same with the introduction of the French decimal system of weights and measures, or the phonetic system of spelling in England and America. While knowing full well their advantages to science but very few of our popular book makers have ventured to make exclusive use of these systems, for

the simple reason that their books would be comparatively unsaleable. They are content with pointing out their advantages and advocating their use, leaving the issue of the question to the hand of time, which will always secure the "survival of the fittest."

Miss Mary Robinson, of the M. E. M. girls' school at Chinkiang, writes respecting *Temperance Physiology*, or "*Health for Little Folks*," one of the late additions to the Association's list of works:—"For the last six months it has been one of the favourite studies in our school, and last week a written examination was passed upon the first six chapters. Mr. Tung tells me that he likes the work very much indeed. The illustrations are so good and helpful to the understandings of those studying it. I am glad to give this testimony to its excellence as a text-book. We are hoping there are more to follow of the same sort." Teachers of mission schools and colleges will do well thus to express freely their views on the books they use from the Educational Association's list, pointing out their defects as well as their good features.

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## Correspondence.

### CALUMNIES AND THEIR REFUTATION.

*To the Editor of*

"THE CHINESE RECORDER."

C. I. M., Ts'ing-kiang-p'u, Jan. 19th.

DEAR SIR: Just now in reading Mosheim's *Church History* I came across the following: "Those who wrote apologies for the Christians and thus met the calumnies by which they were unjustly assailed removed some obstacles to the progress of Christ's religion, and in this way contributed not a little to the enlargement of the Church. For very many were prevented from embracing Christianity solely by those detestable calumnies with which ungodly men aspersed it." (Cent. II. Chap. 1, 7.)

It seems to me that here in China there are very many who are inclined considerably towards Christianity and who might join with us but for the counterpart of the 'detestable calumnies' which hindered the progress of the Church in the second

century. I am unaware of any serious attempt by those amongst us, engaged in literary work, to answer these assaults. It appears to me that a very effective reply could be written to the common charges made so generally against us, and, alas, which are so generally believed. We have now in their proclamations the testimony of many high officials as to the general character and effect of our teaching. The publicity of our meetings, the essential holiness of our religion, the lessons of history, the ignorance and immorality of the leaders who oppose us—from these and many other sources surely a most triumphant refutation of these slanders could be given.

I write hoping that some of our older missionaries might give us soon such a book, popularly written and not too large for wide circulation.

I remain,

Yours very truly,

DENNIS J. MILLS

## THE OPIUM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

Ts'ing-kiang-p'u, Jan. 25th, 1894.

DEAR SIR: Your readers are aware that the Opium Commission appointed by the British government to inquire regarding the evils resulting from the use of opium and the consequent immorality of the opium trade is now in session and is taking evidence on the subject. They are also aware that the Rev. Mr. Yen, of Shanghai, has been summoned to give his testimony before the Commission regarding the evils of opium in China.

Ought not our whole missionary body and all Christians in China unite in earnest prayer to God that the Commission may be guided in their search after the truth and that Mr. Yen's visit may be productive of great good in helping to bring the world at large to see the hideous evils which result from this vice and from the immoral trade carried on by so-called Christian people which fosters it?

The secular papers are all industriously presenting the side of the question favorable to opium, and some do not hesitate to denounce those who know the facts and tell the truth about opium. Let us who by daily observation learn the sad truth about the ruin, physical, moral and social, caused by opium do all in our power to make the truth known and assist our noble brethren in England in their courageous fight against this iniquity. Nothing would be more interesting and instructive than a symposium in the RECORDER on the opium question from all the missionaries in China, giving their own observation of the effects of opium on the health and character of the Chinese and giving the opinions of the respectable and intelligent Chinese regarding it. Let testimonies be multiplied from Szchuen to Kiangsu, from Chihli to Canton,

and let testimonies be specially requested from experts, that is, from the medical fraternity in their practice throughout the empire. Such testimonies, however much they might be branded as *lies* by the opposite side who must rely mainly on discourteous epithets to uphold their side of the question (and we regret that our genial friend of the *Daily News* should have lent his columns to such writers lately, witness Mr. Sulzberger's letter) will have immense weight with the unprejudiced public everywhere who desire to get at real facts of the case. We hope our medical brethren and missionaries generally will be heard from on this subject, giving brief written statements showing as near as possible how many opium dens there are in the residents' city, how many people are supposed to smoke opium there, how opium and ill health and opium and crime are associated.

Trusting that the Chinese missionaries and all who love their fellow-men may do all in their power to tell the truth about this curse and to remove it from the face of the earth,

I am,

Yours for humanity  
and against opium,  
HENRY M. WOODS.

## A CORRECTION.

*To the Editor of*

"THE CHINESE RECORDER."

Pingtu, China, January 26, 1894.

DEAR SIR: I have just read C. W. M.'s Report of the Shantung Conference of Missionaries, held at Chingchowfu. I am much surprised at some of the inaccuracies of his statements. He carefully enumerates the stations and missions from which he said the forty-one members came, and then said, "The only mission in the province unrepresented was the S. P. G. Mission of Taian-fu." I know five

of the forty-one members who did not belong to any one of the missions named, and one of the five preached the opening sermon Sunday night, and two of them made several talks in the meetings. These five also represent missions that contain now in the province some twenty-three workers, and four of them come from the largest body of Christians in America, namely the Southern Baptists. It seems exceedingly strange that C. W. M. should forget that there is a Southern Baptist Mission in Shantung province, specially since he has lived and worked in the same city for nearly thirty years with members of this mission. One is almost tempted to wonder if the combination *Southern Baptist* before the mission made him in any wise more ready to forget to name it.

He also states that Dr. Nevius was the oldest missionary in Shantung. Whereas two of these Southern Baptists—Dr. and Mrs. T. P. Crawford—came to China two or three years earlier than Dr. Nevius.

I simply desired to call attention to these erroneous statements.

Faternally,

G. P. BOSTICK.

THE PARLIAMENT OF RELIGIONS.  
*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I suppose our brother Candlin has now given us all he can, in the space allowed, of that wonderful religious gathering in Chicago. As he was more than an eye witness I am glad, for one, that he has given an account of it. No one can doubt but that he has presented the best side of this unique meeting. I am glad to hear all about it from one of its best friends, however sad the facts may be, and however full of pity one may be filled by a truthful and friendly statement of the whole thing. I must confess I think less of it now than before Bro. Candlin spoke.

Before, one could give their brethren the benefit of the doubt as to the platform and essential principles, but now as they are set forth so clearly and presented with such emphasis by its best friends, there is no room for a charity founded on ignorance. It is said, "The forces of religion throughout the world have been represented on the same platform." Now this exhibition is liable to be variously seen according to the perspective and distance. Bro. Candlin has taken his stand on the platform and gives his sympathetic view of it and the platform view of all around. He is enthusiastic, while admitting that the platform itself shook under the firm tread of an American 300-pounder.

But as it is the first time our brother has been in Chicago, and perhaps the U. S., his mistaken enthusiasm over the Liberty Bell and its tolling "of welcome for each faith represented" may be excused. It seems to me its crack must have greatly enlarged when it gave its strokes of welcome to Mohammedanism, Brahmanism, Buddhism, Jainism, Confucianism, Taoism and Shintoism. All these given a welcome to our God-given and preserved country. Certainly those must know little where freedom comes from, what it costs, what it is and how difficult to maintain who do not shudder with a cold chill at such mockery over the most sacred and blood-bought liberties of a free people. The question arises at this distance and to those to whom the ring of the Liberty Bell is not an empty sound,—What would those men who first rung that bell think if they realized that in a hundred years it would be rung to welcome such representatives to its free land? And what, it may be asked, would become of the bell and the liberty it represents if these religions, said to be God-given and inspired, or any one of them pre-

dominated or ruled in the land? Let Turkey, let India, let Japan and China answer. This, only, by the way, and is merely political. But it is said in great confidence the Congress was the great event in the religious history of the world and the most important that was seen at the World's Fair. Heathen dressed in gorgeous robes are not so common here, and this may be one reason why we cannot see anything in this exhibit so grand and great as to be chief among the world's exhibits. It seem to us that towering above this or any other exhibit of religions was that of the various Bible societies. Here was shown not ten religions embracing each other on one platform but the peoples of hundreds of different tongues in one religion, one Bible, one Saviour, one God. There also was the conference of Protestant missions, which has an importance to most missionaries at least. Then there was that Pentecostal gathering led by Moody and his associates, at which not ten religions were on one platform, but the great multitude from all lands said: "We do hear them speak in our tongues the wonderful works of God." How much higher was this platform and how much greater was this exhibit of Moody and his co-laborers than that of those who stood before the World's Fair on an equality with and embracing heathen priests dressed in their yellow robes? Viewed from the mission field there is no comparison, but of course from the common platform with the heathen we here who live among them can easily understand how the view would be greatly different from the actual facts.

But passing many things in regard to this religious gathering that seem strange—and at this distance our view of it must entirely differ from that of our brother Candlin—let us look at the platform on which they take their common stand. A

platform is well understood in political circles and simply means the principles or terms on which a party or gathering agree. It is made up of what is called planks, and likewise this platform of these religions has its planks. One of these is that the religions are not antagonistic or opposed to each other. They are simply different schools of truth in different stages of development. All true, or all contain the truth, not any perfect, not even Christianity. This plank I will only stop to say is broad certainly, too roomy for many. Another is a universal revelation to all nations as well as the Jews, not a difference in kind, only in degree. Another is universal inspiration; that to the prophets differing not in kind but degree, even who has the greatest degree not affirmed.

Another plank of this world-embracing platform is, "our Bible," that is distributed as water by the Bible societies, is not the only Bible; other nations also, heathen nations, may have the Bible contained within the writings of their ancient records. Our Bible is one of course, but the Koran may also be, so also the Vedas, so also the Classics. Here likewise it is only a question of degree.

These planks are sufficient to determine the character of the whole platform, which certainly will be roomy enough to hold together the multitudes of India and China and all heathen lands. I will not stop to speak of these; it is enough that they are set forth so clearly by one who seems so well acquainted with the principles governing this gathering of the religions.

Seeing the platform on which these religionists stood and embraced each other, it is quite easy to see how, notwithstanding the broad platform, there was yet no room for the prophets or Moses, for Christ or His apostles. If they were there they were so eclipsed by

the glare of the gorgeous heathen robes of the Eastern priests that they could not be seen, neither could their names be mentioned only in enigma and repressed breath; they could not have a prominent seat, much less be exalted on high and glorified above all. For this their exaltation at the World's Fair we must go to that other gathering, not of sixteen days' duration but the endless meetings of Moody and others the entire time of the World's Fair, resting not day or night. Here Christ was exalted to the chief seat and only Christ.

It is needless to say that a platform for all the nations to stand on in a religious attitude, that has no room for the Prophets and Apostles, and no throne for Christ high and exalted above all that is called God or is worshipped, shining as the sun, and forever putting out all lights in His eternal day, no Christian—not to say a missionary—should stand on, or even desire to stand on, much less glory in his standing in one embrace with the Christless and Godless, however gorgeously robed or deceptively set forth.

The radical error of the whole thing as set forth by Bro. Candlin is not only in the principles forming the planks of this platform but also in the platform itself. "The comparative method which has shown us so much in other departments," as set forth by our brother in religion, contains a radical error. The platform of it is like the picture stand of the last Shanghai Conference, which collapses in utter ruin as soon as mounted. One has said in a certain place, "They themselves measuring themselves with themselves, and comparing themselves with themselves are without understanding." Others can consider the claims of these different cults and beliefs and embrace them, but as Christians we have no liberty to consider them with reference to a common platform or common ground

of brotherhood. We cannot stand on any man-made platform, however broad or narrow; we can lay no other foundation than that which is laid, which is Jesus Christ. It is not the province of a Christian, much less a missionary, to stand on any platform of man's device, however high or low, and say to the world, heathen or other, "Come, my brother; we are both inspired and have our Bibles from God; both have received our revelations." But rather "have no fellowship with the unfruitful works of darkness, but rather even reprove them, for the things which are done by them in secret it is a shame even to speak of," and again, "Be not unequally yoked with unbelievers. What communion hath light with darkness? What agreement hath a temple of God with idols? for ye are a temple of the living God. Wherefore come ye out from among them and be ye separate;" and Paul is very emphatic and says, "And if any man obeyeth not our word by this epistle note that man, that you have no company with him, to the end that he may be ashamed, and yet count him not as an enemy but admonish him as a brother" (2 Thes. iii. 14 and 15).

Our Lord has given us all the directions we need in these matters, and has made explicit in the Bible all the platform we need in our intercourse with a lost and ruined world. He says, By their fruits ye shall know them. In a very critical point of His ministry, when the rulers were forsaking him, He said these significant words, at present most applicable, "Every plant which my Heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." Judging from their fruits then, well ripened and bitter, go to Turkey and know the fruit of Mohammedanism, to India and see

the results of the Vedas, which even the power of the Empress of India cannot wipe out. Behold China and know the bitter and hard-cased fruit of Confucianism and the classics. Look at the corruption of Japan and see the final of Shintoism. See the death that reigns in all the East and know the darkness that can be felt, called the light of Asia.

Go to those nations on the forefront of the best of the world's

civilizations and you will see not the ripe fruit but the first budding of the fruit of Christianity which shall go on perfecting until the kingdoms of this world, all these benighted and Godless religions, shall be relegated to the waste basket of forgetfulness and replaced by Christianity, and will become the kingdoms of Our Lord and His Christ.

Yours sincerely,  
"C. L."

## Our Book Table.

救世教益, or the Benefits of Christianity, by the Rev. Timothy Richard.

A new and revised edition of this book is now ready at the Mission Press, Shanghai. It has undergone a most careful revision and many parts re-written which, it is hoped, will greatly enhance the value of the book.

We are very glad to notice the issue of a little tract by Prof. W. B. Bonnell on "Loosing the Bound Feet," which comes out in a form most attractive to the Chinese, printed on red paper. Unusual interest is being manifested on this subject in Ningpo, Shanghai and a number of other places, so that its appearance just now is very opportune. The societies against foot-binding, which exist in the Amoy missions and have nearly eight hundred members, are a standing proof of what other workers may do. The common saying with which Prof. Bonnell begins his rhyme, "For every pair of small feet there is a kong full of tears," shows that even the natives themselves realize to a far greater extent than we imagine the misery it brings to the thousands upon thousands of Chinese women and girls. Although this tract is in the Shanghai verna-

cular character we think it may be of great use in other places also.

Copies may be ordered from the Presbyterian Mission Press, Shanghai, at the following prices:—

	Per 100.	Per 1000
A. Foreign paper, red	\$0.35	\$3.00
B. Chinese " "	0.30	2.50
C. " " brown	0.25	2.00

A friend in Canton sends us a sheet-tract in Chinese with the translation into English, the title of the tract being, "A Talk about Women entering the Church." The translator fears harm is done by circulating such tracts, and thinks it would be well to have all tracts carefully examined before being printed, to see that they contain nothing objectionable. This is undoubtedly true, and in the case of most of the tracts issued this is happily done. On the other hand there is nothing to prevent any person who feels so disposed from issuing any tract he may please—doing it, perhaps, with private funds. It is possible that the tract criticised by our friend is of this nature, though we know nothing positive about it. On the whole we are inclined to think that most of the literature circulated by the missionaries has been carefully prepared, wisely edited and is well

adapted for the purpose for which it is designed. And certainly great care should be used to secure only the *best*, and however much one may have felt moved to write a tract, it would be well always to submit it to the judgment of one or more friends, or some competent committee, and so avoid possible harm where only good was intended.

F.

群立比人書釋義. Exegetical Notes on Philippians, by Rev. Jas. Jackson, of Kiukiang.

This is a book of fifty-three Chinese pages, 20 pages of which are taken up with introductory matter in large type, and the remainder with a running comment, verse by verse, of the Epistle. We note a lack of practical and homiletic suggestions, in which we think commentaries in Chinese should abound in order to be real helps to native pastors in the preparation of their sermons.

The author carries the use of Shen (神) for Spirit to the extreme of discarding 靈魂 for the soul of man. This is narrow. He also makes Paul teach the old Platonic theory of trichotomy, which was the source of a nest of heresies in the early Church. If any one wishes to see this theory thoroughly exploded I refer him to Hodge's Theology, vol. 2, page 48.

The comment on the 9th verse of 1st chap., where Paul prays that their "love may abound yet more and more," says "love here is not love to man or love to God but their own love."

But how could their love abound without having an object? We like Fawcett and Brown better, "Your love—to Christ, producing not only love to Paul, Christ's minister, as it did, but also to one another, which it did not altogether as much as it ought."

D. N. L.

*Report of the Medical Missionary Society in China for the year 1893.*

The above is the fifty-fifth annual meeting of the above Society, of which J. G. Kerr, M.D., LL.D., is president. It is certainly a matter for thankfulness that the Society has enjoyed uninterrupted prosperity for so long, and that it continues to add to its list of supporters and patrons, irrespective of nationality or creed. During the year nearly seventy foreign subscribers contributed over one thousand dollars to the work, and a somewhat shorter list of Chinese patrons subscribed nearly the same amount. The Report of the Society's Hospital, which is under the charge of Dr. Swan and Dr. Mary W. Niles, is interesting, both from a professional and an evangelistic point of view.

During the last thirty-four years fourteen hundred and eighty-three cases of vesical calculi have been operated upon; only ninety-seven proving fatal. There were twenty-eight students in the class in surgery. The two hospitalschools were well attended.

It is pleasant to notice that Dr. Wan was busy in translating medical works, as native translators are among the greatest needs of China.

There is abundant evidence that the faithful evangelistic labors in connection with the work have been abundantly blessed, for of the twenty-five who united with the Presbyterian Church during the year eleven had been patients.

W. P. B.

#### REVIEW OF SHEFFIELD'S THEOLOGY.

BY REV. JOHN W. DAVIS, D.D.

(Concluded from page 97.)

"As a rule all the ancient sages of the Confucian sect have held that heaven and earth originated

the universe. They call heaven the father and earth the mother; heaven the male principle and earth the female. On examining the Book of Changes, made during the Chow dynasty, we find that the first of the eight diagrams\*, called *kien*, represents heaven, and the last, *kwun*, represents earth. The definition of these terms says, 'Great is the celestial source; from it the universe has sprung. Excellent is the terrestrial source; from it the universe is born', meaning that heaven and earth produced the universe, not by design but spontaneously, merely taking advantage of its principles of affinity and productiveness. If this be true then man, born between heaven and earth, is totally dependent for protection and support upon that which produced him, and man worships heaven and earth as if they had divine intelligence, and exercised a secret control, could receive man's worship and recompense his regard. Pushing our investigation along these lines of thought we may say that the universe is a wondrous mechanism, whose wheels and pivots are all connected together. In the operation of the machine each part is regulated by fixed laws. Man is as it were a wheel in the machine. If he can rectify his heart and revere heaven and earth he is like a part of the machinery moving without irregularity.

"The scholars of the Sung dynasty greatly amplified this theory of materialism. They said that the

\* "The eight diagrams were said to have been invented by Fuh Hi in remote times, to serve as it were as an abacus to philosophize with, and indicate, by their combinations, the mutations and aspects of nature. These were afterwards multiplied to sixty-four double ones, and on them are based the speculations of the Book of Changes, composed by Wan Wang about B. C. 1109, which amount to nothing better than a mechanical play of idle abstractions." Williams' Chinese Dictionary, p. 467.

absolute\* had no beginning, for it was impossible to account for its origin. They also called the absolute by the name of law (or principle 理), and said that law and force (or vital fluid 氣) were blended together. Neither preceded the other in the order of time, but as to activity they assigned the precedence to law. Force in its division into the male and the female principles was wholly under the regulation of law. From the motion and rest of the dual principles there came a division resulting in heaven and earth. Heaven belongs to the male principle and controls motion. Earth belongs to the female principle and controls rest. In consequence of this there is a division as regards male and female; light is distinguished from darkness, life differs from darkness, life differs from death. Man and things are by this criterion adjudged to be honorable or base. For man obtains the principle of heaven in its entirety: things obtain it in part. The production of man and things depends entirely upon force. The nature with which men are at first endowed is entirely free from unrighteousness. But force is exercised either liberally or sparingly; sometimes in purity, sometimes impurely. He who is endowed by force liberally is, as a rule, a superior man; he who is endowed sparingly is a churl. One endowed by force, exercised in purity, is sagacious; one endowed by force, exercised impurely, is a simpleton.

\* 太極, Tai Kih, "The Absolute," according to Giles. Williams says, "The *primum mobile*, the ultimate immaterial principle of Chu Hi and other Chinese philosophers." In this translation I use "the absolute" and "law" and "force" as equivalents for 太極 and 理 and 氣 respectively. Every student of Chinese knows that these equivalents are not precise translations of the Chinese words.

"Teaching of this sort does not result from investigating the nature of things but from mere speculation. Man, having lost the doctrine of creation by God, proceeds to invent hypothesis and accounts erroneously for the origin of the universe. This, which is called the absolute, does not deserve to be mentioned on the same page with the Creator. For the Confucianists do not say that the absolute is a self-existent, eternal, living, almighty, omniscient God, having feelings and the principles of virtue.

"If you examine what is said of the spontaneous activity of law and force you find that it is a theory utterly destitute of proof. There are no facts that can be pointed to as evidence of its truth. If we rightly discuss it there is always manifest in heaven and earth a wonderful law. The regular revolutions of sun, moon and stars, the unceasing production of plants and animals, the phenomena of gases, liquids and solids, proceed according to all-pervading law. If you consider the effects produced in the world by law, you cannot assert that they are produced spontaneously. We must say that there is a plan-devising God who controls law in its operations so as to accomplish His creative plans. They say that heaven is the father and earth is the mother. What do these words mean? As to heaven it is not a thing—not a law, not a god—it is a formless and unlimited void, within which earth and the heavenly bodies revolve. As to earth it is not the counterpart of heaven. Heaven is empty, earth solid. Earth brings forth its fruits, not through the influence of heaven but because it is warmed by the sun, fanned by the wind, fertilized by the rain. The four seasons come and go, and who governs their regular succession? Truly heaven does not. The cause is this: as the earth revolves in its orbit around

the sun the two poles of the earth are inclined to the plane of its orbit to the extent of twenty-three and a half degrees. Hence the sun is inclined part of the time to the North and part of the time to the South. By this we know that heaven is not man's father, nor is earth his mother. Heaven is merely an empty space. Earth is simply an inanimate place of abode. Moreover, this proves that the Confucian doctrine of worshipping heaven and earth can bear no comparison with what Christianity teaches concerning the worship of God.

"As to force being divided into the male and the female principles, we know that this is idle talk. For the proof of it is not seen in the classification of substances. All substances may be classified under two divisions, the spiritual and the material. The spiritual is capable of feeling and thought, the material of neither. Chemistry treats of material substances, whether elementary or compound. Now the elementary substances are not divided into the male and the female principles. The earth, the moon, the sun and the stars are all composed of the same constituent elements. They cannot be referred to those two principles—this to the male, that to the female.

Furthermore, so far as regards true learning this materialism is not merely useless; it is positively harmful. For men take it for true learning, because it is the teaching of the ancients, and though they afterwards find the proofs of true learning they still regard their empty discussions as true and the solid proofs of others as false. Materialism produces a still greater harm, in that it can, alas, obscure the mental vision of men and prevent them from seeing the evidence of God's existence which He has exhibited in His works."

It is a significant fact that the first eleven chapters, one-fourth of

the whole work, are devoted to a painstaking discussion of the Bible as the great source of our knowledge of theology. The doctrines contained in the remaining chapters are drawn from the Scriptures. They are stated in a carefully considered logical order and are expressed in exact and guarded language.

It is a happy circumstance that the first systematic theology presented to Protestant missionaries has been written by a profound student of Church History. The Church's knowledge of the doctrines of the Bible was developed by the acute Greek intellects which discussed almost every phase of truth and error during the first centuries of the Christian era. The evils of controversy are temporary; its good effects are lasting. By the light of heated discussion the finer points of truth and error are seen and discriminated, so that error is distinctly exposed and refuted and truth is stated in clear terms. No man in China has a deeper insight into Christian doctrines viewed in connection with their opposite errors than Dr. Sheffield. In the preparation of this work he has filled for us a treasury stored with pure gold of truth, which his unique training has enabled him to discriminate from the alloy formed by mixing what man has invented with what God has taught. Our author tells us that the labor involved in the production of this book has been fraught with spiritual blessing to himself. How could it be otherwise? May his hopes be fulfilled in seeing his book widely useful to missionaries and their students, and may our hope of having the history of the Reformation written by the sage of Tung-chow soon be gratified.

*Foreign Missions after a Century*, by James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. Fleming H. Revell Company,

New York and Chicago. A few copies are for sale at the Mission Press at \$1.75 (Mex.)

The rising tide of missionary enthusiasm is marked by the issue of book after book treating on missionary topics, in the meeting of conference after conference at home and on the field for the discussion of missionary problems, in the increased number and interest of missionary periodicals, and in the ever increasing number of those desirous of working and witnessing for the Lord of the Harvest in the mission field. One of the recent hopeful and significant signs of the times, and one full of bright promise for the better equipment of new comers, is the establishing of a Students' Lectureship on Missions at Princeton Theological Seminary. The book under review consists of six lectures delivered in the spring of last year before the faculty and students of this well known seminary, and will answer many of the questions of the Church and the world, the latter of which is looking for light and the former for leading on the subject of missions. By its comparison and review it will prove helpful to Christians at home; whilst its ringing note of encouragement will be welcomed by the workers on the field, for we like to be reminded of the power behind us: the power of God, the power of His Holy Spirit to regenerate the soul and win a lost world to Christ.

The first lecture gives the present day message of foreign missions to the Church. After presenting four reasons why the message should be received with special honour Dr. Dennis goes more into detail. The analysis shows that this direct call of Providence summons the Church to contend for the spiritual dominion of the world, brings tidings of abounding opportunity, is a personal and confidential revelation of special privilege, and at the same

time presses upon us the claims of duty.

In the second lecture, the present day meaning of the Macedonian vision, we are reminded it was not intended that the Macedonian cry should die away upon the ears of the Christian Church. The call was a permanent one, until it has become a many-voiced and tumultuous cry in our day. "It is not a man of Macedonia alone who speaks; it is a man of Japan, a man of China, a man of India, a man of Syria and Persia and Africa; his face is a composite photograph of every race under heaven; it is a man of many nationalities, widely scattered, and all practically in a state of moral ignorance and spiritual need, corresponding in all respects to the condition of Macedonia in the days of Paul."

The third lecture treats of the present day conflicts of foreign missions with a self-centred Christianity in the Church at home, with unseemly rivalries and intrusions on the field, with misrepresentations (which have been abundantly refuted), with dangerous climates and unhealthy environments, with the growth and political nourishment of national evils, with the opposition of heathen governments, opposing religions, deep-seated native prejudices, superstitions and jealousies, in fact with all that must be expected in a war with sin and ignorance.

The fourth lecture tackles the present day problems of theory and method in missions. In speaking of the problem of theory Dr. Dennis points out that a true theory of missions involves correct ideas as to the motive, object, necessity and results of missions. The problems of finance, co-operation and native development are also touched on.

In the fifth lecture, which takes up the present day controversies of Christianity with opposing religions we have given the real historic

relation of false religions to divinely revealed truth, we are reminded that there is no cause for discouragement, that the triumph of Christianity is assured, and, after being impressed by the beauty, sublimity and worth of our simple Gospel, are quite prepared for an enthusiastic reading of the sixth and last lecture which reviews the success of the past century of Christian enterprise.

The book is specially valuable as coming from one who has been practically and successfully connected with work on the field, Dr. Dennis having been twenty-three years connected with the Presbyterian Mission in Syria. His sympathies and information are not confined, however, to the portion of the field he laboured in. He knows and rejoices in the fact that the Gospel leaven has penetrated into every land, and sees far enough and clear enough to give a terse and racy statement of the characteristics of heathen countries and the results of Christian missions all over the world. With such a range there is a danger of work being superficial, but whilst, with such a panoramic plan, condensation and generalisation were unavoidable, we find the presentation of facts is philosophical and orderly as well as comprehensive.

Our brethren in this land will find ten pages of the Macedonian call devoted to a weighty plea from China, such topics as population, languages, religions, history of evangelical missions, Bible translation, etc., being touched on. Then in the chapter on present day conflicts, Romanism and the opium traffic in China are referred to; whilst in the last chapter on the present day summary of success the circulation of Christian literature in China takes its place among the other encouraging items. The book, however, is more valuable to the worker out here in bringing him or her into touch with workers at home and abroad. And we have the con-

fidant hope that such a book as Dr. Dennis has given us will, by God's grace and leading, increase the number of well wishers and workers for foreign missions at home. In reading such an appeal the Church will, we pray and trust, be awakened to a higher and tenderer consciousness of the greatness of her duty to the unenlightened and the perishing. So with hearts enlarged and filled with a deeper truth, yearning for the salvation of men and a more unselfish devotion to the Master's cause, our brethren and sisters and our fathers and mothers at home will pray more earnestly and sympathetically and give with more liberality and accurate knowledge

of the real needs of the mission field than ever before.

The typographical excellence of the book is enhanced by the good index, a select bibliography of recent literature on missions, and apt quotations and burning words, prefacing each chapter, from speeches and writings of those who have thought deeply, spoken wisely and worked hard in the cause of missions. The charm of Dr. Dennis' style will not prevent the reader from listening to the trumpet tones, heart sighings and experiences of such men as Dr. Fairbairn, Bishop Thoburn, the late Dr. Arthur Mitchell, Dr. Storrs, Sir M. Monier Williams and others.

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## Editorial Comment.

WE have found it necessary to increase the size of this month's RECORDER to 52 pages. There is still a large amount of material in hand, and we ask the patience of those contributors whose articles have not yet appeared.

OUR readers will rejoice with our Fookien brethren at the news of the showers of blessing God has graciously favoured them with. We are also having times of blessing in Shanghai. As we go to press we are in the third week of a four week's campaign, similar to the series of meetings reported in the February number of last year's RECORDER. With heartfelt joy and thanksgiving we note how night after night the largest native church in Shanghai is filled to overflowing, how inquirers are coming forward, how lukewarm Christians are being quickened, and how all are drawing nearer to each other and the Lord Jesus.

OUR brethren in Japan are also having much blessing. From Nagoya we hear that at the end of the week of prayer the Christians were one in petitioning for a continuation of the nightly services. Accordingly for one more week with "one accord" they met in one place to pray and wait for the promised blessing. "As a result the Christians are awakened as never before to a sense of the responsibility that rests upon them, and have been filled with a desire to lead others to Christ."

THE letter to which we have referred mentions that plans were being matured for aggressive work among unbelievers, the proposal being to conduct evangelistic services in different parts of the city every night, the foreign and Japanese workers labouring together. But as the most perfect plans must fail without God's blessing upon them, our prayers are asked on their behalf, that all believers

may be indued with power from on high: power to present the teachings of God's Word and wisdom to guide souls to Christ, and that the Holy Spirit may enter the hearts of unbelievers and convict them of sin and turn them to the Saviour.

IN passing on the above request for prayer we would call the attention of our readers to the letter from Dr. Woods on page 138, asking the whole missionary body and all Christians in China to unite in earnest prayer to God that the Opium Commission may be guided in their search after truth, and that Mr. Yen's visit to the home lands may be much blessed in awakening the world and quickening the Church with regard to the great opium evil.

It is proposed to present the Empress dowager of China with a copy of the New Testament on the occasion of her sixtieth birthday. It has been suggested that it be written on silk and enclosed in a beautiful and costly casket. But whether this latter is possible or not, of which there is some doubt, the occasion seems a most fitting one for making some attempt to bring the New Testament Scriptures before Her Majesty. It is to come from the Christian women of China, and all are to be asked to help, even though never so little. The idea originated, we understand, with the missionary ladies of Ningpo, but the execution of the plan has been entrusted to a committee of the missionaries in Shanghai. The thought seems most commendable, and we hope to see it successfully carried out.

## Missionary News.

—Rev. C. A. Killie writes from Ichowfu: "We have just finished a month's work with a class of forty, mostly inquirers, and at the close twenty applied for admission to the Church. I baptized four on the Sabbath; the others will wait for some further instruction.

Mrs. Killie is teaching a class of ten women, nearly all of whom are also applicants for baptism.

The interest is growing, and we believe that having sown in tears the reaping in joy is to follow very closely after."

—The First Annual Meeting of the Christian Endeavor in China will be held in Shanghai next June, 23 to 25.

It was thought advisable, at the present stage of the work, not to dignify this meeting with the title of Convention. But we trust as

many Endeavor workers as possible will make an effort to be present, so as to make it a Convention in fact.

A three-days' programme is being arranged, and the outlines will be published in the next issue of the RECORDER.

—Rev. W. J. Drummond writes from Nanking: We have just had communion and received five more into the Church by baptism, all men. There are still twenty applicants, most of whom might be received next time. One old man, about sixty years of age, was an enquirer about ten years ago, and a faithful attendant on the services. Then he left the city and was lost sight of until lately. He had been pressed by many missionaries in other places to be baptized, but refused, saying that he belonged here.

—We have received a lot of the photographic views mentioned by Rev. Geo. Hays, of Chefoo, in his article on Industrial Schools in this number of the RECORDER, and are very much pleased with them. They are well executed, of interesting scenes, and many of them beautifully tinted. We are able to give prices of the unmounted only at present: Size, 4 inches x 5, \$1.25 per dozen; 5 x 7, \$1.25 per half dozen. Packages cannot be broken.

Mounted copies may also be had, but we cannot at present give prices. Should any wish to order, however, we shall know prices in a few days, and we are sure all will be well pleased.

#### A REMARKABLE MOVEMENT IN SHENSI.

In a private letter to Rev. T. Richard, Shanghai, occurs the following:—

We are in the midst of a remarkable movement. 240 villages in Kao-lin Hsien have declared for "the doctrine" and established worship and offer expenses at twenty-seven centres. The official has informed the governor (Fu-tai). Eight mandarin [wei-yüan] are going the round threatening the people if they continue to worship and have intercourse with us. For six weeks now the stir has been going on, and still the interest increases. Politics is the cause we fear, and the whole affair is more than mere excitement. There is danger in the crowds, and certainly the movement needs wisdom. What does it mean? We glory in the opportunity of preaching, visiting and intercourse generally; every house is open to us. God help us to act wisely. Meanwhile we are feeling for motives and preaching the truth.

As regards Famine Relief,—we are using your money as capital to purchase and provide raw cotton to be carded, spun, made into cloth and then sold. The same round re-

commences again. This will be *permanent* help until the spring. Our work is limited by lack of funds. We could extend to nine hsiens, but can help only the *worst* cases in three.

The magistrate in San-yüan is giving grain, four pints (shêng) per head per month and two for children, also opening soup-kitchens. Other counties (Hsiens) we hear are likely to follow his example; if so, much distress will be relieved, but not anything like fully met. Our scheme gives *only wages* for work, and is permanent without pauperising the people.

#### EDUCATIONAL ASSOCIATION OF CHINA.

##### *Meeting of Executive Committee.*

The committee met at McTeiryre Home, Friday, Feb. 9th, at 8 p.m., and was opened with prayer by Dr. Parker. Dr. Fryer, Chairman of the Committee, presided. Other members present: Dr. Parker, Mr. Ferguson, Prof. Bonnell, Miss Haygood and Mr. Silsby.

The following business was transacted:—

1. Minutes of previous meeting read and approved.
2. Drs. Fryer and Parker agreed conjointly to prepare appeals for funds, in Chinese and in English.
3. The members of the committee having agreed by circular letter to authorize Dr. Pilcher, Chairman of the Publication Committee, to revise and prepare for publication Chapin's Geography, with a view to publishing at once an edition of 1500 copies, this action was formally approved, but in consideration of the lamented decease of Dr. Pilcher and the absence of any definite proposals regarding the matter the committee resolved that, "while we hold ourselves in readiness to publish an edition of Chapin's Geography whenever it is thoroughly revised and brought up to date, we take no action upon the question of

publishing it until such revision is made.

4. It was *Resolved*, That all work agreed upon by the Executive Committee be ordered by the chairman, and that the bills for same be examined by him. When approved (by him) orders signed by the chairman and countersigned by the secretary shall be paid by the treasurer.

5. The treasurer made the following report of Account Current:—

Cr.	
May 1, By Cash in Bank (Bal. to Cr.) ... ..	\$738.45
Aug. 5, By Cash from Presb. Mission Press... ..	388.28
Jan. 30, By Cash from Membership Fees ... ..	100.00
	<hr/>
	\$1226.73
Dr.	
Nov. 3, To Insurance Account	17.00
Jan. 9, ,, Dr. Jno. Fryer, (Gen'l Ed.'s Account) ... ..	384.32
Balance to Credit ... ..	825.41
	<hr/>
	\$1226.73

It was agreed to approve the account after being audited by the chairman.

6. The chairman was authorized to make adequate arrangements for the storing and protection of the Association's property and to report at the next meeting.

7. Miss Haygood, in view of her return to America, resigned from the committee. Her resignation was accepted, with thanks for past services, and Miss H. L. Richardson was elected in her place.

8. Mr. Ferguson, Secretary of the Association, reported that he had complied with the instructions of the Association regarding the publishing of the proceedings of the last triennial meeting, etc., as far as he was able to do so without too much delay. He was authorized to turn over the remainder of the work of preparing a descriptive catalogue to the General Editor, whose knowledge of the subject rendered it more convenient for him to pre-

pare for publication that which was required.

9. Upon motion of Mr. Ferguson Dr. Fryer was requested to open a department in the *Scientific Magazine* for the publication of articles on educational subjects, and that members of the Educational Association be urged to assist by their contributions and active support.

J. A. SILSBY,  
Secretary.

—The *Swatow Church News* tells a bright story of the "casual" manner in which the Gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in South China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbors wished to hear his news from Shanghai. So he told them all he had met with and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses in Luke's book. This occurred several times, till there were a good many interested and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and, taking it to pieces leaf by leaf, made a good many copies of it, and gave each man a copy, and then every evening they met and read it. "Afterward a preacher came to the town and preached the doctrine of the Lord Jesus in the streets and lanes; when, to his surprise, his hearers said to him: 'What ye are preaching we already know; we have long worshiped Jesus and have ceased to worship the idols which we once worshiped.' May not this volume of a book be compared to a seed which fell in good soil and brought forth fruit?"

## Diary of Events in the Far East.

January, 1894.

13th.—The Rev. Y. K. Yen, M.A., native pastor of the Church of Our Saviour, Hongkew, leaves to-day by the *Ganges* for England to represent the Chinese Christians at the Anti-Opium Congress to be held in London.

23rd.—The French Chamber of Deputies has adopted the treaty with Siam. M. Casimir-Périer, the Premier, replying to a question in the Senate, declined to discuss the question of the Buffer State, which had to be settled with Great Britain.

February, 1894.

6th.—Fatal fire in Hongkong through a spark from a cracker igniting the stock in a cracker shop. Fourteen of the inmates, suffocated by the fumes from the crackers, were unable to escape, and perished in the flames.

9th.—The China Navigation Co.'s steamer *Hangchow* put back to Hongkong seriously damaged from having been in collision with an unknown steamer.

A Marine Court of Enquiry, convened to

investigate the circumstances on the 19th, delivered a lengthy finding to the effect that they were forced to the conclusion that the unknown steamer with which the *Hangchow* collided was the *St. Asaph*, and that the collision was fatal to her. It is probable that the *St. Asaph* foundered, neither boats, rafts nor survivors succeeding in reaching the shore.

11th.—Beginning of four weeks' evangelistic services in Shanghai among the Chinese, similar to those held in 1893. Services to be held afternoons and evenings in London Mission, Methodist Episcopal, American Episcopal, Presbyterian and Southern Baptist Churches. See editorial comment for further reference to these meetings.

According to letters received from Shantung the coal mines of Chang-shan, in the district of Tsêh-sien, were suddenly flooded on the 21st ultimo, and 450 lives lost. The mines in question are worked on the antiquated Chinese style, and produce over thirty tons a day, giving employment to over a thousand men and boys.

## Missionary Journal.

### BIRTHS.

At Hsin-chên, Honan, 28th Dec., 1893, the wife of Dr. J. FRAZER SMITH, Canadian Presbyterian Mission, of a daughter.

At Chungking, on 19th Jan., the wife of LEONARD WIGHAM, B. A., of Friends' Mission, of a daughter (which died the following day.)

At Chi-nan-fu, Shantung, 27th Jan., the wife of Rev. W. B. Hamilton, American Presbyterian Mission, of a daughter.

### MARRIAGES.

At Oakland, California, U. S. A., Rev. HARRY PERKS, of Corralitos, California (late of American Bible Society, Shanghai), to MARY ELEANOR, only daughter of J. H. Wait, Esq., of Birmingham, England.

At McTyre Home, Shanghai, on the 18th Feb., 1894, by the Rev. Y. J. Allen, D.D., the Rev. M. B. HILL, Nan-tsiang, to EMMA E., eldest daughter of Dr. J. W. KERR, Brownsville, Tennessee, U.S. A., both of Southern Methodist Mission.

### DEATHS.

At Peking, 10th Jan., FLORENCE DAVIS CURTIS, wife of Dr. W. H. Curtiss, of the Meth. Epis. Mission.

At Kwei-hua-cheng, Shansi, on 19th Jan., Mr. EMANUEL OLSSON, of C. I. M.

At Kiukiang, on the 4th Feb., MARY,

the beloved wife of Archd. Orr-Ewing, of the China Inland Mission.

### ARRIVALS.

At Shanghai, February 3rd, Mr. THORNE (returned), Misses ELIZA DUNN and A. C. BRIDGWATER, of C. I. M., from England; also Mr. and Mrs. W. H. EMBELEY and child, for Wesleyan Mission, Hankow.

At Shanghai, 15th Feb., Rev. and Mrs. G. PARKER and two children (returned), Mr. and Mrs. H. J. SQUIRE and one child, Messrs. G. A. HIBBARD, WM. GEMMELL and GILBERT RITCHIE, for C. I. M.; also Rev. and Mrs. KENNETH MACLENNAN, for Canadian Presbyterian Mission, Honan.

At Shanghai, 20th Feb., Rev. M. H. HOUTON, D.D. (returned) and J. B. WOODS, M.D. and wife, for Southern Presbyterian Mission.

At Shanghai, Feb. 25th, Misses CHRISTIN MULDOON, FLORENCE COLLINS and LOUISA HASTINGS, Mr. and Mrs. E. E. GIFFEN, Misses GERTRUDE GRAVES and EMMA FORSBERG, from Canada, for C. I. M.

### DEPARTURES.

From Shanghai, Feb. 24th, Miss H. L. CORBIN, of American Baptist Mission, for U. S.

From Shanghai, Feb. 28th, Rev. and Mrs. E. P. HEARDEN, Foreign Christian Mission, for England.

